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MEMOIR OF THE LATE REV. J. WHITEHEAD, OF AINSWORTH.

The Obituary of the Christian Reformer for the month of March briefly announced the death of this aged and truly reverend minister, and we take the first opportunity of fulfilling the promise then given, by a more extended notice of his long and useful life. There may be many of our readers to whom his name was almost unknown, so little did he court public celebrity; and his life, spent in ministering, for a period longer than is permitted to most men, to a retired country congregation, has few startling incidents to recommend it to their attention. But in the counties of Lancaster and Chester, his official connection with the Provincial Assembly and Widows' Fund made him universally known, while his sterling character, his courteous demeanour, and his kind and generous sympathies, gained for him no less universal respect and esteem. And even to those whose friendship does not give them a personal interest in the following short and simple narrative, it may be not unworthy of notice, as exhibiting the difficulties and struggles, the energy and virtue, of the old Presbyterian minister. Their day has gone by,—their place is supplied by a new generation, with new ideas and new modes of expression and action, better suited to the altered circumstances of our time; but let us not forget that our forefathers did a great work bravely and well, and that from their example we may well be inspired with the ardent love of truth, and the courage and earnestness in its utterance, which so eminently distinguished them.

James and Ann Whitehead, the parents of the subject of this memoir, lived in a respectable, though humble, position in the village of Dukinfield, near Ashton-under-Lyne, and their sixth child, James, was born here on the 6th of January, 1789. The family were attached to the tenets of the Moravians, a sect then very numerous in that district, and James Whitehead received his first religious impressions from attendance at their services and love-feasts. At a very early age, however, whether from dislike to their form of worship, or from some personal predilection, he left their community, and placed himself under the pastoral care of the Rev. James Hawkes, at that time minister of the Unitarian chapel in Dukinfield. Of the benefits conferred

on him by this generous and liberal-minded man, and the fatherly interest with which he watched over the whole after-career of his young pupil and protegé, it is impossible to speak too highly. About the commencement of the present century, when such efforts were both uncommon and unpopular, Mr. Hawkes succeeded in establishing a Sunday-school in the village; and in this school, first as scholar, then as teacher, James Whitehead was interested from the very first. It was here, doubtless, that he acquired that ardent love for the work of a Sunday-school, and that conviction of its usefulness and importance, which he retained throughout life, and which, as we shall hereafter see, he exhibited in the most practical and unmistakeable manner whenever he had opportunity. Not content with the instruction thus given, Mr. Hawkes removed him from the day-school to which his parents had previously sent him, and educated him under his own personal care and supervision. A tutor more likely to inspire his pupil with a desire to undertake the duties of the Christian ministry could scarcely have been chosen. Filled himself with the deepest consciousness of the responsibility and honour of his sacred office,—eager in his efforts to do good, to a degree which often surprised and displeased men of cooler hearts and judgments,—almost childlike in his simplicity and carelessness of the counsels of worldly policy,—he found it no difficult task to communicate something of his own enthusiasm and self-sacrifice to the youth he had taken under his charge. It is very improbable, from his complete liberality of sentiment, that he made any attempt to inculcate his own religious views; but he strongly urged the necessity and duty of free inquiry, and gave every assistance in his power in the search after scriptural truth. An extract from a letter written a few years after, when Mr. Whitehead had expressed some difficulty in deciding the question of Christ's relation to the Father, will shew his complete freedom from bigotry, and the value of the aid he might be expected to render to an earnest and inquiring mind. He says,—"As to your foundation being somewhat shaken on the point of the divinity of Christ, I am not surprised at it. Those who can make up their minds on subjects on which wise and good men have differed, with the facility with which some do, stand not very highly with me as free inquirers. Again I repeat it;—as in the presence of a heart-searching God, with humble prayer to Him for all necessary aid, and with humble perseverance, endeavour to discover the truth as it is in Jesus, by an unshackled examination of the Scriptures, unawed by any human authority; and then, if you are sincere and honest, you will stand just as high in my estimation, however you may differ in opinion from me on many of the controverted points, as if you perfectly agreed with me." A noble sentiment, nobly expressed!

Under Mr. Hawkes' care, Mr. Whitehead diligently pursued

his studies till he attained the age of eighteen. He had then finally resolved to devote himself to the ministry of the gospel, and with that view determined to go to college. The pecuniary difficulties attending such a step were overcome by the generosity of Mr. Hawkes, who with some assistance supplied him with the requisite funds. The money thus advanced was afterwards carefully returned, as soon as his means would allow of its repayment, but the obligation was never forgotten, and he often had opportunity in after life of proving that he was not ungrateful. Thus furnished, he was entered as a student at Wymondley College, near Hitchin, in Hertfordshire, in the year 1809. The institution was better known as Coward's College, having been founded by the will of a gentleman of that name for the education of students for the ministry, without requiring them to submit to any test of doctrinal belief. In course of time, the management of its affairs fell entirely into the hands of the Independents, the sectarian character of the education given became more and more decided, and it was at length merged in the New College, St. John's Wood. At the time when Mr. Whitehead became an inmate of the institution, this process had nearly reached its completion, and he found himself one of a small minority of five or six heterodox students, who were regarded by the rest as intruders, and had to fight their way onward through many severe trials of temper and patience. The Rev. Mr. Parry was resident Principal of the College, with Mr. Bower as an assistant Tutor; and it would seem that from them, as well as from the more bigoted of their fellow-students, the little band of heretics had often to endure the most galling insinuations. On one occasion, one of the tutors having used, with unmistakeable reference, the phrase, "eating the bread of dishonesty," it required all the assurances of Mr. Hawkes that they misrepresented the true intentions of the founder, to induce Mr. Whitehead to remain any longer in the College. Among those who endured this kind of persecution as his fellow-students were the late Rev. Peter Wright, of Stannington, near Sheffield, and the Rev. B. Carpenter, of Nottingham. Fortunately for them, they had a kind friend and adviser in the Rev. Samuel Palmer, of Hackney, who was one of the Trustees of the College, and by whose influence they were able to maintain their ground. It may readily be conceived that the effect of this opposition and difficulty was by no means to convert them to orthodoxy; and if we remark in the last generation of ministers something of sternness and even bitterness in combating the doctrines of Calvinism or Episcopalianism, we may find both a reason and an excuse for it in the early trials to which many must have been exposed, and of which their descendants have happily little conception. While at College, Mr. Whitehead received the afflicting intelligence of the death of his mother,

for whom he entertained the deepest and most affectionate regard. His grief at her loss was so great as completely to unhinge his mind, and called forth the remonstrances of his old pastor and preceptor, who feared lest it might lead him to neglect his important duties as a student. It was about the same time also, in the year 1812, that he paid a visit, which doubtless influenced his whole future course, to the congregation at Cockey chapel, then under the ministry of the Rev. Joseph Bealey. The patriarchal character and influence of this excellent man, and the intelligence and honest simplicity of his flock, made a deep impression on the mind of the young student; the flourishing Sunday-school, which Mr. Bealey had just built at his own cost, was a source of peculiar interest to him; and he returned to College with an earnest hope that it might be his lot to be the pastor of a similar congregation,—a wish afterwards amply fulfilled.

During the College vacation of the following year, Mr. Whitehead preached to the little congregation of Wem, in Shropshire, and received and accepted an invitation to become their settled minister. He returned to Wymondley, to complete his fifth year's course of study, and thence proceeded at once to his new scene of duty. He found a pleasant home in the house of Mr. Thomas Ireland, one of the principal members of his flock, where he lived as one of the family, enjoying their warmest esteem and affection. Indeed, Mrs. Ireland, the mother of his host, went far to supply, by her watchful care and solicitude for his welfare, the place of the parent he had recently lost. The exertions required of him here, small as his sphere of action was, were such as must have pressed heavily on a young and untried man. He had three services in the chapel every Sunday, and often spoke of the difficulty of preparation, and the consciousness that he was unable to do justice to his own powers of thought and language. His energy in the performance of his arduous task was such as to bring on serious illness, and even to excite grave apprehensions that his life was in danger. Strong symptoms of consumption began to make their appearance, and he was compelled, however reluctantly, to economize his strength, and be satisfied with a less laborious performance of the duties of his sacred office. It was under these circumstances that he was requested to preach in the vacant pulpit of Cockey chapel, and soon after received a unanimous invitation to become minister there. We have before seen how favourable an impression he had early formed of this congregation, and this, combined with his failing health, induced him to accept their offer. He left Wem, to the sincere sorrow of his people, and with their best wishes for his future usefulness and happiness, and preached his first sermon to his new flock, as their regular pastor, on the 29th of June, 1817. Here whatever was eventful in his life may be

said to end, but here too began a ministerial career which, in the length of its continuance, in the influence which it gave him among his people, and in the steady, undeviating integrity which gained him the respect even of his opponents in religious doctrine, has few parallels in the history of our church. He found the congregation at Cockey in a very unsatisfactory and depressed condition at the time of his settlement. In the same year that he went to Wem (1813), they had lost their beloved pastor, Mr. Bealey, and the division among them, caused by his (Mr. Bealey's) avowed change from Arian to Humanitarian sentiments, shewed itself more evidently when it was no longer controlled by their common attachment to him. After his death, the pulpit remained vacant for a year, and was then occupied for two years by the Rev. Jacob Brettell, now of Rotherham. Before Mr. Whitehead accepted the charge of the congregation, there had been another year's interregnum, and under the combined influence of these repeated changes, the attendance on public worship and the zeal of the people had sunk to the lowest ebb. It has often been said that to raise a community thus fallen is more difficult than to establish an entirely new one; and it required many years of hard labour, of untiring earnestness, and of watchful prudence, before Mr. Whitehead could repair the injuries which had been so rapidly and easily sustained. His health, however, was speedily restored by the change of air and scene, and he was able to devote his whole energies to the task before him, without fear of suffering from his zealous exertions. His catholicity of spirit pre-eminently fitted him for reconciling the discordant elements, and he succeeded at length in winning his way to the esteem of all classes of his hearers. His religious views on leaving College might have been most correctly described as "low Arian;" but as they were modified by experience and contact with the actual business of life, they settled gradually into pure and simple Unitarianism, a faith which he firmly held and maintained to the last, and in which he found all the consolations that religion can afford to smooth the passage to the grave. His near neighbours and brothers in the ministry, the Revds. Samuel Allard, of Bury, John Holland, of Bolton, Wm. Probert, of Walmsley, B. R. Davis, of Chowbent, Wm. Smethurst, of Monton, and Arthur Dean, of Stand, found that they had a colleague worthy of them and their common cause, and with all of them he was soon on terms of the closest and most friendly intimacy. Along with the four first-mentioned gentlemen and two lay friends living in Bolton, he helped to form a small private society, who met for social intercourse once in every month at the houses of the various members in rotation. Slight as might seem the tie which bound together a party of friends who met for no specific object beyond the enjoyment of each other's society, and numerous as were the

changes which death made in the small circle, it is scarcely twelve months since these meetings were suspended, after an almost uninterrupted course of thirty-five years; and those who have experienced their delightful cordiality and friendly interchange of thought, will not willingly relinquish the hope of their revival.

On his first settlement at Cockey Moor, Mr. Whitehead was an inmate of the house of Mr. Peter Baron; but in 1820, he took up his abode at Broomfield, a house which his predecessor Mr. Bealey had built, and where Mrs. Bealey and her family still resided. Here he undertook the additional work of a private school, which, though never large, occupied a considerable portion of his time for some years. Mrs. Bealey died in 1829, and in the following year Mr. Whitehead was married to her youngest daughter. His life henceforth was spent in the quiet and regular discharge of his duties, with little which can call for remark or excite general interest.

The principal, and indeed almost the only, public office which he held, was one which brought him into constant communication with his brethren in his own and the neighbouring county. He had joined the Lancashire and Cheshire Widows' Fund immediately after his settlement, and in 1833 was requested to assist the Rev. B. R. Davis in the office of Secretary. On Mr. Davis's death, two or three years afterwards, Mr. Whitehead was elected to the vacant Secretaryship, and fulfilled its onerous duties to the time of his death, occupying also the same position in the Provincial Assembly. Under his management, the Fund has risen from a temporary depression to a state of unexampled prosperity; and to his clear capacity for business and his devoted attention to its interests this desirable result must in great measure be ascribed. For the last two years, he found himself unable, in consequence of growing infirmity, to manage the concerns of the Fund without assistance. It was evident, indeed, both to himself and his friends, that his days of active exertion were drawing to a close. A disease of the heart ere long shewed itself as the cause of his debility, and he at length succumbed to its repeated attacks on the 16th of February last. His end was as peaceful as his life had been upright and kind; and he died full of the hope of immortality, and blessed with the consciousness that, amidst many failures and shortcomings, he had never wilfully abused the talents which God had given him.

To the congregation whom he had so long and faithfully served, his loss may well seem irreparable. A friend to the old, a father to the young, he was regarded by them with the reverence which his character might well inspire. In his pulpit services, he made no pretensions to eloquence, but arrested the attention of the most indifferent by the plainness and solemn earnestness of his language and manner. In later years more especially, he spoke to them more as a parent reproving and exhorting

his children, than as a minister delivering a formal discourse. His simplicity and solemnity told with peculiar effect in the occasional services of baptism and burial, and he was frequently sought for to perform these rites for persons who were not regular members of his congregation. Indeed, his general usefulness and the esteem felt for him were by no means confined to his immediate flock. By frugality and sound discretion, he had raised himself to a high social position among his neighbours, and the same accuracy of judgment and clearness of thought enabled him to give to them most valuable assistance, which his genuine kindness made him ever willing to render. He was their counsellor in difficulties, their arbiter in disputes, their leader in local and political questions, their helper in distress, and at all times their faithful friend.

We have spoken of the attachment he early formed for the labours of the Sunday-school. From his first entrance on his ministry at Cockey, he devoted to the school there his most untiring personal attention, as an instance of which it will be sufficient to mention, that for forty-one years he never once failed to open the school in person on the Sunday morning, unless prevented by absence or illness. After a hymn and short prayer, he remained in the school, superintending its labours and taking charge of the Clothing Fund connected with it, until the time for morning service; and when he had ended his afternoon duties in the chapel, he again visited the school to dismiss it with a few words of prayer and the singing of a hymn. He made the school the foster-mother of his congregation, supplying thence the vacancies which death or removal would otherwise have caused. His last act as a minister was to lead the final hymn only a fortnight before his death; when a favourite little child of two years old, on seeing him enter, clambered up the steps of the reading-desk and placed itself by his side. A more touching and fitting close to his labour of love it would not be easy to conceive.

The remains of Mr. Whitehead were interred in the burial-ground of the chapel at Ainsworth on Monday, February 21st, when the bereaved flock, to the number of one hundred (a number much exceeding that of the members of the congregation who could conveniently leave their customary week-day duties) followed their loved Pastor to his grave. There was a large attendance of friends, comprising most of the Unitarian ministers of the counties of Lancaster and Chester. The funeral service was conducted by Rev. John Wright, of Bury. On the following Sunday afternoon, February 27th, in the presence of a congregation greater than could be accommodated within the seats or even the walls of the capacious chapel, the funeral sermon was preached by Rev. R. Brook Aspland, of Hackney; and the sorrowful countenances and tears of the hearers, not less strongly than the words of the preacher, attested the general

conviction that a good man and a faithful minister of Christ had departed from amongst them.

Thus, beloved by all, from the youngest to the oldest of his flock, he is gone to his rest, full of years and honours. He has left a name rich in pleasant memories, and unsullied by a single stain of falsehood, servility or injustice. May the remembrance of his virtues long live among us, and may we see many rise up to imitate his life of unpretending goodness and to share his eternal reward!

SPIRIT MUSIC.

Music from spirit spheres
Stealeth upon our ears
When on the dead we muse,
Sad as the wind that grieves
Over the yellow leaves
Which on the earth it strews.

Sad, for we feel they're gone,—
Sweet, for by it we're drawn
Into their presence bright.
From the heart's treasured things,
Memories dear it brings,
Radiant as sunset light.

Tender and holy too,
E'en as the falling dew
Kissing the flowers to sleep;
Soft as the breeze at night,
Dear as the dawning light
Crowning the mountain's steep.

Deep as the throbbing dark
(Earth lying cold and stark)
Which with its myst'ry thrills;
Plaintive as winter's gale,
Heard like a spirit wail
Dying among the hills.

Songs of the angels fair,
Heard midst the lull of prayer,
Floating adown the stars;
Might they not once have been
Heard midst the world's wild din—
Music through prison bars?

Heard in those gentle tones,
Hushing the suff'rer's moans,
Seeking in vain repose;
E'en as the leaflets fair
Nestle in beauty rare,
Hid in the bud o' the rose?

In dark haunts of the town,
Where the high soul's crushed down,
Oft may be found its strain;
Sung in the hearts of those
Cradled in earth's deep woes,
Grown familiar with pain:

Who, midst the starless night,
Cling to God and the Right,
Trusting in Heaven's dawn;
And midst the dark (the while
Feeling God's holy smile),
Patient they struggle on!

Listen unto it here,
Where, with the angels near,
Kneeleth a child in prayer;
Folding her hands, alone,
Hark! to the low, soft tone;
Hush! for her God is there.

Though on the world's rough shore,
Still with a stormy roar
Dash the breakers of life;
Though unto heaven there rise
Sharp and discordant cries
Out from amidst the strife;

Still, like the hush that sleeps
Calm in the ocean deeps,
Under the foaming wave,
So float the spirit-songs
Far 'neath the soul's deep wrongs,
Though the wild tempest rave.

This may we trust and know,—
Joy springeth forth from woe,
Smiles from our bitter tears;
And in each holy sound
There may be ever found
Music from heavenly spheres.

Dorchester. A. E. B.

THE "ACTS OF THE APOSTLES."*

THERE yet remains one internal mark of Luke's authorship to be noticed; the general agreement of the contents of the book with the opportunities which, so far as we can discern, he had of gaining information. Written documents would be rare; and of these few, if any, would have been published. He would have to gather most of his facts from those who had a personal knowledge of them. Now, if we can, from what we know of Luke's opportunities, account for his knowledge of the events which he has recorded, and trace, in his apparent want of such opportunities, the probable reason of some omissions to be observed in his narrative, it will be no unimportant confirmation of our belief in his authorship. It must be borne in mind, however, that, as our knowledge of Luke is very scanty, we must not expect to trace the probable sources of all his information; and that, where we think we can trace the sources of any part of it, it is not certain that we are right. Our argument rests not on any single coincidence, nor is it overthrown by the want of coincidence in any particular instance: it rests, and can rest, only on a general conformity between what he has related and what we know he had the opportunity to learn.

Luke was twice, at least, as I have endeavoured to shew, one of the apostle's company; first from Troas to Philippi, and then from Philippi to Jerusalem and Cæsarea, and from thence to Rome. He was, then, in a position to learn much from the apostle himself; so far as Paul would be willing to communicate,† or as he himself could with propriety question him. He was in communication at different times with Silas of Jerusalem, the companion of Paul's second missionary journey (xvi. 10, &c.); with Timothy, a Lycaonian of Derbe or Lystra (xvi. 1, 10, xx. 4); with the Macedonians, Aristarchus and Secundus (and perhaps Gaius ‡) of Thessalonica, and Sopater of Berœa; with Trophimus of Ephesus (xx. 4, xxi. 29); with Mnason of Cyprus (xxi. 16); with Philip the deacon, at Cæsarea (xxi. 8); with John Mark, the nephew of Barnabas (Col. iv. 10, 14; Philem. 24), and others, whom it is not necessary here to specify. We have no reason to believe that he had any personal communication with any of the twelve; unless the James who is mentioned in

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* Concluded from p. 233.

† Paul appears from his writings to have been by no means communicative about himself; and when he is led, as he often was necessarily, to refer to passages in his own history, he by no means dwells on them with any minuteness of detail. He was apparently reflective rather than observant. The only exception to this general habit of mind is in his two narratives of his conversion (ch. xxii. xxvi.), and perhaps in 2 Cor. xi. 32, 33. But in these cases there was a reason for going into detail.

‡ The two notices of Gaius, xix. 29, xx. 4, are not in accordance. I am disposed to suspect that the epithet "of Derbe" (Δερβαῖος) has, in the last passage, been, by some early mistake, transferred from Timotheus to Gaius.

ch. xxi. 18, was the son of Alphæus, which is very uncertain. Nor is there any notice that he was acquainted with Barnabas, who had parted from Paul before Luke joined the company of the latter at Troas.*

Let us, then, trace the course of the history, and see how far it is such as our knowledge of Luke would lead us to expect. The materials of the first seven chapters, which contain the history of the primitive church at Jerusalem, would be gathered without much difficulty during his stay at Jerusalem; and this part of the narrative, it may be observed, though tolerably full, has few, if any, of those minute touches which shew that the account came from an eye-witness, and while the impression of the scene was yet strong and vivid.† The account of Stephen's preaching, and of his trial and martyrdom, may have been derived either from those with whom Luke was in communication at Jerusalem, or from Philip, Stephen's colleague in the deaconship, or from Paul. There is one touch in the narrative which may have well come from either of the latter. It is the angelic expression of Stephen's countenance on his trial (vi. 15). Paul, especially, could never have lost the impression of that look of his victim. The narrative of Philip's ministry may well have come from Philip himself; and that of Paul's conversion from Paul, who though, as I judge, neither very observant nor very communicative of outward facts and circumstances, would yet be both well aware of the circumstances of this great crisis of his life, and ready to impart them. Indeed, they were related by him with great minuteness in two speeches recorded in this very book. The conversion of Cornelius, with the events which preceded and followed it, Luke would learn at Cæsarea and Jerusalem. The striking episode of Peter's imprisonment and deliverance, one of the most picturesque portions of the book, has been already noticed, and was probably derived either from Paul or from Mark.‡ From the latter and from Timothy (and

* In the account I have given of the writer's acquaintance with persons and places, I have been guided solely by those parts of the book itself where the writer speaks in the first person, or by notices in the Epistles of Paul. The traditions reported by the ecclesiastical writers are of little value. The incidental statement of Eusebius (H.E. iii. 4) that he was a native of Antioch, is questionable; it is perhaps founded on the supposed identity of the names Lucas (Luke) and Lucius, and a consequent confusion of Luke with Lucius of Cyrene, one of the first teachers of the Antiochene church (Acts xiii. 1).

† Perhaps the most picturesque touches in this earlier part of the narrative are the account of the healing of the lame man (ch. iii., especially verses 7—11), and that of Ananias and Sapphira (ch. v. 1—10). The account of the trial of the apostles before the Sanhedrim (ch. iv.) is far inferior in vividness to that of Paul before the same body, of which Luke himself was probably an eye-witness (ch. xxiii. 1—10).

‡ Of the first three Gospels, Mark's is the most picturesque; and the manifestation of similar descriptive power leads me to think that Mark furnished the account of the remarkable scene at his mother's house. I identify the evangelist with the nephew of Barnabas.

perhaps from Gaius, if he really was an inhabitant of Derbe), the account of Paul's first missionary journey might have been derived, as well as from the old Cypriot disciple Mnason (ch. xxi. 16). The account of the second journey, with the exception of the part in which Luke himself accompanied Paul, Silas and Timothy may have supplied;* and the events at Ephesus might be derived from Trophimus. I have thus shewn how Luke might obtain materials for all the more important parts of the book.

Perhaps, too, we may account in this way for some remarkable omissions, and for the scantiness of some accounts which we should expect would have been given more in detail. I have been struck with the great meagreness of the account of the events which happened at Antioch, the absence of those minuter details which characterize the narrative of an eye-witness. This is the more remarkable as those events were of the greatest importance. The sending out of Barnabas and Saul on their first mission (ch. xiii. 1, &c.); the controversy about the obligation of the law (ch. xv. 1, &c.); the return of Paul to Antioch after his several journeys (xiv. 26, &c., xv. 30, &c., xviii. 22, 23), are all given with a remarkable brevity, which is best accounted for by the little communication which Luke seems to have had with any of the people of Antioch.

It may, no doubt, be said that our knowledge of Luke's sources of information must necessarily be only conjectural. That is true; and if I asserted positively that he used those sources, the objection would be relevant. But I am only pointing out that the needful sources of information, not easily accessible at that time, were open to him; that he was consequently in a position to write such a book as this, which has always (so far as we can trace) been ascribed to him: and I adduce this as one of the branches of that internal evidence by which the tradition of the early church is strengthened and established.

This seems the most suitable place to notice the argument of Paley, in his *Horæ Paulinæ*. He traces with admirable sagacity, and sets forth in a most perspicuous manner, the evidence for the truth of the narrative contained in the Acts of the Apostles, arising from its coincidence, especially its less obvious and more undesigned coincidence, with the scattered notices in the Epistles of St. Paul. It is true that Paley's object was to prove, not the authorship of Luke, but the truth of the history. The two

* As Silas and Timotheus were not with Paul at Athens (comp. xvii. 14, 15, with xviii. 5), except, perhaps, Timotheus for a short time (1 Thess. iii. 1, 2), the account of the transactions at Athens came probably from Paul alone. And it is remarkable how barren the account is of all circumstantiality. We have the noble address of the apostle, which his intellectual habit would enable and dispose him to reveal much better than the incidents which accompanied its delivery.

things are, however, connected. It would have been hard for any one remotely connected with Paul, and especially for one living a century after him, to construct, from the miscellaneous traditions afloat, a narrative which should agree so exactly with St. Paul's own letters, in respect of time, place and circumstance. That the narrative should have been formed from the letters, is, as Paley has clearly shewn, utterly unlikely. But, as I have been just pointing out, Luke was placed in circumstances which enabled him, either from personal knowledge or from the evidence of trustworthy witnesses, to compile such a history. In fact, Paley's argument, as I apply it, is the exact opposite of the argument against the authorship of Luke which I am labouring to confute. That argument is, that the history is not accurate; therefore the author was not a contemporary and companion of St. Paul. I reply, that the narrative (as Paley has shewn) is accurate; therefore it is likely that it was drawn up by a contemporary and companion such as Luke. I am aware, indeed, that my deduction is not so inevitable as that of my opponent; but, on the other hand, my argument is urged as a corroboration of others; and has not to bear the whole, or even the main, stress of the conclusion to which it tends.

I have now brought to a close what appears to me to be the internal evidence of Luke's authorship. It consists essentially of the writer's declaration of his purpose, and the accordance therewith of the contents of the book; and of the intimate correspondence of his purpose with the age and position in which he lived, and its want of correspondence with the later date to which the opposite theory of the authorship of the book would assign it. To this are to be added the homogeneousness of the several parts of the book; the evidence that the portions in which the writer speaks in the first person are integral parts of it, and not inserted fragments of an earlier document; the general coincidence of the contents with Luke's opportunities of gaining information not then generally accessible; and their accordance, as traced by Paley, with the notices in the Epistles of St. Paul, shewing in the author an accuracy of knowledge, which hardly any but a contemporary and companion, like Luke, could have possessed or acquired.

In other cases of disputed authorship, such evidence would, I apprehend, be deemed conclusive. At any rate, it would be felt to be so forcible that it would require very strong evidence on the other side to counterbalance it, still more to overthrow it. Our conclusions, in such cases, depend less on the absolute, than on the relative weight of the opposing considerations. I shall, therefore, proceed to examine the grounds on which, as stated in my introduction, the early origin of the book has been impugned.

The ground was stated to be the unhistorical character of some of the details recorded of Paul's conversion; and the discordance of the narrative of that event with the accounts given by Paul himself in his Epistle to the Galatians; these features being thought incompatible with a recognition of the book as the work of a contemporary and personal friend of the apostle.

It will be seen that the objection bears only indirectly on the question: its direct application is not to the authorship of Luke, but to a necessary result of that authorship, viz., the unimpeachable veracity of the narrative. These two questions are, as we have just seen, intimately connected; and have, in fact, ever been mixed up in actual discussion; for, however distinct in themselves, their mutual bearing is too obvious and too strong to allow them to be dissociated. Still, it may be well to consider how far their connection extends.

It does not seem to me that Luke's authorship would be a guarantee for the perfect accuracy of every particular. I presume none of the readers of the Christian Reformer will contend for his being inspired in such a way as to secure his infallibility in all matters of detail. It will be admitted that, against inaccuracy in details, he had no other security than any other man of similar attainments in his position. Now there are things in which no diligence in inquiry, and no carefulness, will secure a man from small errors. There are also things which, though not unimportant, are so remotely or so incidentally connected with the writer's subject, that, with respect to them, he may not have the same opportunity of learning the truth, or may not be quite so careful to ascertain it, as in other things. We may, then, admit some inaccuracies in Luke's two works, without impeaching his general trustworthiness. He seems to have been inaccurate in making Annas high-priest, and perhaps in connecting Cyrenius, or rather Quirinius, with the enrolment at the time of our Lord's birth.* Nay, even with reference to this very event of Paul's conversion, he may have been in error as to whether Paul's companions in his journey to Damascus heard the heavenly voice which spoke to him, and whether they were all stricken to the ground, or only the apostle. These are matters that may have been doubtful from the very first; for, as the apostle was struck with blindness on the spot, and must doubtless have been absorbed in his own more important share in the great event, and perhaps never

* Luke was apparently (comp. Col. iv. 11, 14) of Gentile, and his name indicates of Italian origin; and we have no reason to believe that he was ever at Jerusalem till he accompanied Paul thither, some sixty years or more after the enrolment, and many years, in all probability, after both Annas and Caiaphas had passed away from the scene. It would not materially affect his trustworthiness as an evangelist, if he was not quite exact in the date and succession of the Jewish high-priests, or the Roman presidents of Syria.

again saw all or any of his escort, the exact truth may well have been lost from the very time.*

But the insertion of particulars of an unhistorical or mythical character is quite a different thing. These must have had time to grow. There is a broad difference between the discrepancies, in trivial matters, of honest, and in the main competent, witnesses of contemporary events, especially if the lapse of time has somewhat affected the sharpness of the impression which the events made; and the fantastic clothing with which the lively imagination of an excited and uncultured age invests the traditions of a by-gone day. From these a work of Luke must be free; and if they can be shewn to exist in the Book of Acts, it must be admitted that they furnish a strong argument against his authorship. The question then resolves itself into an examination of the reasons for regarding the particulars of the account of Paul's conversion as mythical, especially the shining light and the celestial voice.

The objection to these particulars does not rest on their miraculous character. If it rested on that, the whole controversy would assume a different aspect. The previous questions of the possibility of miracles, of their credibility, and of their being sufficiently attested, would have to be discussed. But that discussion is rendered unnecessary by the distinct disclaimer of that ground of objection. Yet I cannot help observing that, in recent times, there has been manifested, in those who do not wholly reject miracles, a disposition to regard them in a light so different from that in which the Scriptures present them, as to occasion no small difficulty in receiving the scriptural account of them; and a considerable consequent straining, either critical or exegetical, has been applied to that account. This modern tendency is to remove them from the domain of matter to that of mind, to make them subjective rather than objective, divine visions rather than sensibly ascertainable facts. May I venture to suggest that the objection to which I am now replying is, to a considerable extent, the result of this tendency;†

* The discrepancy as to the first point is between Luke himself (ch. ix. 7) and Paul in a speech recorded by Luke (ch. xxii. 9); as to the second, the discrepancy is not so clear, but exists, if at all, in two different speeches of Paul (ch. xxii. 7, xxvi. 14) recorded by Luke.

† It is with much diffidence that I offer this suggestion; nor would I be understood as asserting that the gentleman whose expressed doubts gave occasion for this inquiry, maintains that miracles are never either physical or objective. I mean no more than this, that his objection to the physical and objective circumstances of the narrative seems to imply the existence of a tendency to that view, whether resulting from the constitution of his own mind or from the unconscious influences of those with whose modes of thought he is conversant. And I have made the suggestion, because the true nature and force of an objection is often better understood by adverting to its source, actual or supposed; and not to cast any, even the slightest, reflection on one whose character and attainments no one can reverence more deeply than myself.

which, however, I cannot but think unreasonable. The universe of matter is as open to divine influence, and as fully subject to the divine power, as that of mind; nor have physical laws any such inherent sacredness as to exempt them from subordination to the moral purposes of the divine government, superior as those purposes are, because they are moral, to all mere physical arrangements. To put the argument in other words, God is as well able to work a physical or material miracle as an intellectual or spiritual one; nor can any good reason be assigned why He should not work one kind of miracle as well as the other, when required for the purposes of his government.

But the question of the subjective or of the objective character of its miraculous incidents, does not really affect the authorship of the book in question or the truthfulness of the writer. If it were conceded that the circumstances of Paul's conversion were wholly subjective, he himself, unless fully aware of their true nature (which we need not suppose), would conceive of them and speak of them as objectively true; and Luke, his disciple and companion, would receive and record his master's impression without the least suspicion that it was incorrect. The account that Paul's companions were surrounded by the light and heard the voice and fell to the ground, would only shew how completely the apostle confounded the impressions on his own mind with objective fact. I am not, indeed, disposed to make the concession that the circumstances in question were subjective, because I see no reason for it, and because it is at variance with the form of the narrative, and would leave on the mind a vague impression that this is not trustworthy.

The critical objection, however, derived from the silence of Paul in the Epistle to the Galatians, is equally fatal to the subjective interpretation of the account as to the objective, and indeed more so. We can conceive of it as barely possible that the apostle, absorbed in his own emotions, may have been unconscious of all external circumstances, and that the account of these, if objectively real, may have been derived from his companions. But, if subjective, he alone must have known them, and they could have been ascertainable only by his testimony. On either interpretation, this critical objection, if it has weight, leaves us hardly any alternative but to reject the narrative of these circumstances altogether, and it is difficult to do this while Luke's authorship is maintained or admitted. We must return, then, to the question whether our receiving Paul's own account, which no one disputes, gives us any reason for doubting Luke's.

The passage which contains Paul's account (Gal. i. 15—17) is as follows: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I con-

ferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again into Damascus." Now the argument from this passage against the historical character and truth of the circumstances in question is derived solely from the apostle's silence about them. He does not deny them; he does not mention anything incompatible with them; he simply omits them. But arguments founded on omission are essentially only presumptive. The presumption is, that the omission proceeds either from ignorance or disbelief of what is omitted; and it is upon that ignorance or disbelief that the argument against the occurrence of the circumstances really rests; not upon the omission from which ignorance or disbelief is inferred. But omissions arise from other causes; from inadvertence or forgetfulness, from the desire of brevity, or from the unimportance of the circumstances, or their irrelevancy to the writer's purpose; and the strength or weakness of the presumptive argument will depend on the reason we have for ascribing the omission to one or other of the above causes. In the present case, ignorance or disbelief are among the very last causes which I should assign: the desire of brevity, and irrelevancy to the writer's purpose, appear to be much more likely.

That the account is brief need hardly be pointed out: the whole narrative is included in three verses, though it comprehends the transactions of three years. And the omitted circumstances were irrelevant. The question was, not whether the apostle had been miraculously arrested in his course of persecution, but whether the divine communication which he had received rendered him independent of the older apostles, and equal to them in authority. This was to be proved by shewing that his knowledge of the gospel was not derived from them or from any human source; that he had neither received it of man, neither was taught it, but had received it by revelation from Jesus Christ (ch. i. 11, 12). No array of external miraculous circumstances would have proved this. They might only have prepared his mind to receive instruction, not actually have enlightened it. Cornelius's conversion was produced by miracles; but he had been instructed by Peter, and had never claimed equal authority with his teacher. The apostle Paul's authority depended on the inward illumination of the spirit; and what he affirms is, that he had received this, and had not received instruction from man; for he had continued three years after his conversion without conferring with an apostle. These were the things which it behoved him to mention, and these are things which he actually does mention. Other things were beside his purpose.

Besides, if we are to argue from the omissions of this passage, what are we to reject? How many things does he leave unnoticed which he might have mentioned? He does not tell us that

he was on his way from Jerusalem, and to Damascus;* that he had companions; that he had been a persecutor of the church, and was then on an errand of persecution. Yet I presume none of these things are doubted or disputed because he here omits them. Why then doubt or dispute other things, simply on the ground that they are likewise omitted here?

But Paul has elsewhere testified to the reality of these "unhistorical" circumstances. He has mentioned them in two speeches recorded in the Acts (ch. xxii. 6, &c., xxvi. 13, &c.). And if it be said that the only record of these speeches occurs in the very book whose authorship and trustworthiness we are now discussing, then it must be remembered that the charge against the author or compiler (whichever and whoever he was) becomes more serious; it is not only that he has, in simplicity and good faith, incorporated mythical circumstances in his narrative, but that he, or those from whom his materials were derived, have invented or falsified the apostle's speeches, to make them agree with these fabulous additions. This can hardly have been done except with the purpose to deceive.

Our choice, then, rests between these two suppositions. Either the apostle, in a brief and incidental notice of an event, the full relation of which occupies the greater part of a chapter, has omitted some particulars not relevant to his purpose; or the Christian world has been, so far as we can trace, from the earliest period and without dispute, agreed in an altogether mistaken view of the authorship and date of an important book of their sacred volume. But this is not the whole case. This sacred book possesses a certain unity of character and purpose, not immediately obvious, but becoming evident on closer inspection; a character and purpose remarkably appropriate to its reputed origin, and inappropriate to what we are now told is the true source and time of production; and yet we must believe that it is the work of one too simple and uncritical to disentangle the earlier historical truth from the fabulous adornments of recent years, and the falsifications by which it was attempted to support these fables; and who was, moreover, unconscious that in incorporating, without notice, the fragments of an earlier record, he was identifying himself with its writer. Furthermore, we must suppose that, with the exception of those fragments, a record contemporary with the apostle, and valuable, not only on that

* It may be thought that the words "I returned again to Damascus" imply this; but they do not: they would rather lead us to suppose that when the revelation referred to took place, he was on his way not from Jerusalem to Damascus, but from Damascus to some other place, and that on his conversion he went immediately into Arabia; whereas the fact is, that on his conversion he went to Damascus, and that after he had stayed some time there (how long we know not) he went into Arabia, then back to Damascus. But the great and important point for his purpose was, that he did not go to the apostles at Jerusalem till three years after his divine illumination.

account, but from the clearness and minuteness of the narrative, was allowed not only to perish, but to pass so completely into oblivion, that not the slightest trace of its existence can be found elsewhere. Between alternatives such as these, I cannot but think there is little ground for hesitation. On the one hand, we have an omission so natural and easy to be accounted for, that it seems to present no difficulty; on the other hand, we have a series of suppositions the most improbable, and of coincidences the most unlikely. Doubtless unlikely coincidences do occur, and improbable suppositions are sometimes found to be true; but these things meet us in rare and detached instances. To accumulate and combine them in one hypothesis for which there seems to be the slightest possible ground, if any at all, is surely at variance with all the laws of sound biblical criticism.

It may be thought that I have occupied in this inquiry a space altogether out of proportion to its value and importance; that it is of little moment to us in the present day, whether a light from heaven really shone round the apostle on his road to Damascus, or a heavenly voice addressed to him the startling question, "Saul! Saul! why persecutest thou me?" I will concede that I do not see the special importance of these circumstances to us, and that if it had pleased the All-wise Disposer of events that either these circumstances should not have happened or should not have been recorded, neither our knowledge of Christianity nor our assurance of its truth would have been materially weakened. But they are in the record; and it is a question of the very greatest importance to us, whether that record is trustworthy or not. The real question is, not whether there was a light and a voice, but whether one of our sacred books is a record on which we may securely rely, because written by one contemporary with the history he gives, and competent to relate it. His accuracy is impeached, though only in respect of one transaction; he is charged with inserting fables: who then can tell how much of his book is fabulous? It is said to be a compilation of a later age, partly true and partly untrue, rudely and uncritically made. It does concern us much to know whether it is so; for if it be, how can we place reliance on any part of it?

But this is not all. This book does not stand alone; it is one of the historical books of the New Testament, and is so intimately connected with the rest of them, that its credibility cannot be shaken without seriously impeaching theirs, or firmly established without corroborating theirs. It is this thought that has animated me in this inquiry. I have felt that, if successful in defending the genuineness of this book, consequences of the greatest moment are involved in that defence. The genuineness of the Acts of the Apostles establishes that of the Gospel of Luke; and the genuineness of the Gospel of Luke goes far to secure the other synoptical Gospels from the attacks to which

they have been exposed from a part of our modern criticism. The Gospel of John rests, to a certain extent, on independent evidence. With the genuineness of the Gospels is intimately connected the question of the supernatural origin and attestation of Christianity. In a word, the question of the truth of these particular circumstances, perhaps unimportant in themselves, is thus intimately connected with the far greater question of the truth of Christianity, as we have been wont to conceive of it; with the question, whether the New Testament is an authentic record of our faith, on which the disciple, whether learned or unlearned, may safely rest; or a mixture of truth and falsehood, requiring the learning of the scholar and the keenness of the critic to disentangle them. To determine this great question would not only justify the occupying of a larger space, but would worthily engage a far wider range of learning and far greater power of thought than I have to devote to the work. It is enough if I have contributed something to the argument for the trustworthiness of that sacred volume on which the faith of millions rests; on which the faith of the Christian church, indeed, has ever rested. For myself, I feel that the only Christ I can receive is the Christ of the New Testament; that in that volume only I have a representation of Christian truth on which I can rely. This conviction makes me sensitive, it may be morbidly sensitive, to everything that seems to impeach the trustworthiness of that holy book; and must be my excuse, if I need any, for the earnestness with which I have taken up and discussed this question. When I thought, too, of the high attainments and character of the gentleman by whom the doubts I have been combating were thrown out, and the weight which his justly eminent position would give to them, I was the more strongly impelled to state the arguments by which it appears to me they may be completely answered.

JOSEPH CALROW MEANS.

Grove Street, Hackney.

JOHN CALVIN'S PORTRAIT.

PROUD, overbearing and intolerant as the haughtiest Pontiff that ever styled himself Christ's vicar upon earth, this man originated a system of ecclesiastical discipline as rigorous and assuming as that of Rome itself; and the name of Servetus, the faggot and the flame, will, while history exists, brand his memory with the stigma of detestable intolerance.—*Bellew's Sermons*, III. 307.

SKETCH OF THE HISTORY OF PLATT CHAPEL, NEAR MANCHESTER.

In the "History of the Ancient Chapel of Birch, in Manchester Parish," by the Rev. John Booker,* recently published in their valuable series of local histories by the Chetham Society, an account is given of one of the ancient Lancashire Presbyterian foundations, of which, as the volume is not accessible to the public generally, we propose to extract the chief portion.

Platt chapel was an offshoot from the ancient chapel of Birch, in the township of Rusholme, which lies to the S.S.E. of Manchester. Birch chapel, dedicated to St. James, was erected by a family bearing that name in the township, and consecrated in the reign of Elizabeth.

"Like most of the other chapels in the parish of Manchester, its early use was doubtless limited to the family on whose estate it was erected, and their immediate dependents, afterwards extending its influence as the surrounding population increased and possessing a more public character. At first it was wholly unendowed; the income of the officiating minister arising exclusively from the voluntary contributions of the inhabitants of Rusholme and its neighbourhood, and these being at all times precarious, the chapel was frequently left without ministerial superintendence. Such was the case in 1598, as we learn from the Visitation returns of that year,—'Birche chapel in Rusholme latelie erected and now voyd of a curate.' In 1636 Mr. Bentley's income from the chapel-wage, as this contribution was termed, amounted to £17. 2s. 7d. It was in 1640 that a subscription was first commenced for the purchase of land, 'to bee laid to the Birche chapell,' and intended as a permanent endowment-fund. The number of contributors was sixty-seven, and the amount raised was £40. 8s. 8d. * * * The custom appears to have been to have a weekly collection from the congregation. From this fund, to which was afterwards added the rent of the chapel lands, Mr. Finch received by agreement ten shillings for each Sunday, and all expenses incurred in keeping the chapel in repair was hence defrayed. In 1679, after the payment to Mr. Finch of the stipulated sum, there remained of the total amount collected in the chapel a surplus of £1. 15s. 2d., 'out of which sume Mr. ffinch had ten shillinges of a gratuity because he had beene sicke, soe there remained £1. 5s. 2d., out of which was paid seven shillinges and six pence for repaire of the Chappell and eight shillinges six pence more was lost in bad and broken money; soe then there remained nine shillings two pence which was paid in pte of a greater sume ffor the continuation of the liberty att the Chappell.'

"The first minister whose name has been recorded is one Richard Lingard, curate of the chapel in 1622. Of him nothing more than his name is known. At the time indicated he was within a year of the

* This very carefully prepared volume reflects great credit on Mr. Booker. It contains, together with much other curious matter, valuable memoirs of Col. Thomas Birch, Col. John Birch and Major-General Worsley, all distinguished commanders in the Parliamentary army.

termination of his incumbency. In 1623 the Rev. Thomas Norman was found discharging the duties of the office, having relinquished the chapel at Gorton, where his name occurs in 1618-21. It is uncertain how long he remained at Birch, but from the recurrence of his name in the Gorton register in 1641 and later in 1650, it is conjectured that after a brief stay at Birch he returned to his former charge at Gorton. He was still resident in Rusholme in the capacity of Curate of Birch Chapel in October 1632, at which time he buried a daughter (Elizabeth) at the Collegiate Church, and even as late as April 3, 1633, when his daughter Sarah was also buried. In 1635 a Mr. Bentley officiated at Birch, and is described in the registers of Didsbury Chapel of that year, at which time and place he christened one of his children, as preacher at Birch Chapel, being followed by a Mr. Hall, who was resident there in a like capacity in 1641.

"In 1646 the Rev. John Wigan, leaving Gorton, fixed his residence at Birch, 'where he set up congregationalism,' this being about the time when the Independents or Congregationalists first prominently opposed the Presbyterian form of church government. Adam Martindale *(Life,* p. 61) speaks of these new opinions as 'tugging hard at Gorton to get in there in the days of Mr. Wigan, my predecessor, who spent his afternoons' sermons constantly to promote it, and meeting with remoras too weighty to be removed, he was then using all endeavours to get it up at Birch, which in time he effected.' The difference in his views on church matters led to his seclusion from his Presbyterian brethren, who made an effort, though an unsuccessful one, to secure his adhesion, the result of which is stated in the proceedings of that body under the date June 9, 1647:—'The members of the last classis appointed to deal with Mr. Wigan returned answer that the said Mr. Wigan was not desirous to meet them as members of a class but as fellow-brethren; promised to return his scruples to you in writing; not yet done.' Mr. Wigan afterwards left Birch, and indeed ceased from the ministry. Having entered the army he became first a captain and afterwards a major. Martindale makes another allusion to him *(Life,* p. 75) when speaking of the revolutions in church and state which succeeded the death of Charles I.:—'Diverse of the ministers of the classis hurried about and imprisoned at Liverpool and Ormskirke till it came even to peaceable Mr. Angier: those of Manchester, viz. Mr. Heyrick and Mr. Hollinworth put to pensions (if they got them), the colledge lands being sold and the colledge itself to Mr. Wigan, who now being turned Antipædobaptist and I know not what more, made a barne there into a chappell, where he and many of his perswasion preached doctrine diametrically opposite to the ministers perswasion under their very nose.' From the Parliamentary Commissioners' Report of 1650 it appears that Mr. John Wigan was still at Birch. He is therein described as 'a painfull godly preaching minister,' and as having 'received some maintenance out of the sequestrations, but all orders expiring about midsummer 1650 he then depended on the contributions of the people.' His resignation followed shortly after. Of his children, Elizabeth was married February 19, 1656, to Mr. Daniel Dunbaven of Warrington, and Lydia June 10, 1658, to the Rev. William Morris of Manchester.

"On the 13th of July 1659, the Rev. Robert Birch, minister of Birch

Chapel, was present at a meeting of ministers convened in Manchester, for the purpose of settling amicably the differences of opinion prevailing amongst them in religious matters. At this meeting it was agreed to 'lay to heart all unnecessary distances and unbrotherly carriages one towards another and engage in this accommodation in all unfeigned love and steadfast resolution, to pray one with and for another, and to lay aside to their utmost all words and carriages that may violate or prejudice this Christian communion.' Mr. Birch was probably a member of the family possessing the patronage of the chapel. Refusing to conform he was silenced on the passing of the Act of Uniformity in 1662, and afterwards altogether abandoning the ministerial function, practised as a physician and surgeon. He died in 1693. His will, which is dated June 24, 1692, was proved at Chester, October 4, 1693. * * * * Of his successor nothing is known, and it is not until after the lapse of ten years that the blank is filled up in the chain of succession. During that interval, in 1670-1, Adam Martindale, himself ejected from Rostherne in 1662, states (*Life*, p. 193) that he 'preached publickly in two neighbour chapells, Gorton and Birch;' but this, it is probable, he did with no regularity, and when permitted to do so, then only perhaps by the connivance of Colonel Birch, the laws against nonconformity being pressed with the utmost rigour. At this time the nonconformists of the neighbourhood assembled at Birch Hall for the occasional celebration of divine service. Even this they were compelled to do by stealth, the Conventicle Act (as it was called) adjudging that 'every person above sixteen years of age present at any meeting under pretence of any exercise of religion in other manner than is the practice of the Church of England, where there are five persons more than the household, shall for the first offence be sent to gaol three months or pay £5; for the second offence double; and for the third transportation for seven years, or a fine of £100.' On Sunday, November 18, 1666, Colonel Birch, in contravention of this law, permitted two wandering ministers from Germany to preach at Birch Hall. They were engaged from nine to three speaking very fluently, denouncing all manner of woe to England, in exhorting the people to fly and take refuge in Germany. They sang two German hymns with well-tuned voices, the purport of one of which, when sung at the house of an old commonwealth officer, beginning 'Hark, how the trumpet sounds!' might well excite some alarm in the minds of the neighbouring royalists. The magistrates took the opportunity of putting the Conventicle Act in force against Colonel Birch and several persons who were present at this meeting, amongst whom was the wife of Ralph Worsley, a gentleman of Rusholme, ancestor of the Worsleys of Platt, friends of the Nonconformists.

"In 1672 the Rev. Henry Finch was appointed to the chapel. Mr. Finch was born in the parish of Standish in the county of Lancaster, and baptized September 8, 1633. He was educated at Wigan and Standish schools, and afterwards proceeded to the university. His earlier ministrations were in the Fylde country, until in 1656 he obtained the vicarage of Walton. From this living he was ejected in 1662 on the passing of the Act of Uniformity, and returned to Warrington, where his wife's friends resided. 'By the Corporation Act in 1665 he was forced to remove again, and the kind providence of God brought him to Manchester, though he was a stranger to the place and the people.

Thither fled several other ministers (it not being a corporation) who lived in great harmony and usefulness to the town and adjacent country. Here, also, he ordinarily joined in public worship with the Established Church till the liberty in 1672, when he renewed his beloved work of preaching publickly, at Birch Chapel, with great diligence and cheerfulness. His great prudence and wise management kept him employed when his brethren were silenced by the recalling of their licenses.' On the passing of the Act of Toleration Mr. Finch certified his Majesty's Justices assembled in court at Manchester July 26, 1689, that he intends his own house in Manchester, as also the place called Birch Chapel within the parish of Manchester, for his preaching to their Majesties Protestant subjects dissenting from the Church of England, assembling there for their religious worship; at which court upon the said Mr. Finch his notifying the said chapel for that purpose, Dr. Wroe, Warden of the Collegiate Church in Manchester, came into the said court and excepted against his the said Mr. Finch preaching in the said Chapel of Birch, shewing that the same is one of the consecrated chapels appertaining to the Warden and Fellows of the said Collegiate Parish Church of Manchester, and did absolutely deny his consent to the said Mr. Finch his admittance to officiate there. All which is certified by

"Roger Kenyon,

"Clerk of the Peace, com. Lanc.

"Once during the term of Mr. Finch's ministrations at Birch, 'they thrust a conformist into his place, but for want of maintenance that project dropped, and Mr. Finch continued with his flock in that place till the chief proprietor died, whose heir took the chapel from him.' This event occurred in 1697. On his retirement from Birch Chapel, Mr. Finch, assisted by his friends and some of the more influential members of his late congregation, erected a nonconformist chapel at Platt in Rusholme, of which he became the first minister. He died November 13, 1704, in the seventy-second year of his age. 'He was,' says Calamy, 'a great blessing and help to the younger ministers, who loved and honoured him as a father, and his behaviour to them was full of condescension and tenderness. He greatly resented either anything that broke in upon order or tended to the reproach of the ministry; in particular the bold intruding of forward and rash young men without examination and trial. As he was of sound and healing principles in religion, so his thoughts about civil government were according to the English constitution. He absolutely refused the Engagement, and was desirous of King Charles's return. After the defeat of Sir George Booth, the sequestrators seized all of Mr. Finch's estate they could meet with, which he had certainly lost for his love to the king if the speedy turn of affairs had not prevented. He rejoiced at the revolution of 1688, and entirely fell in with it; and yet he had a greater tenderness for those who refused the oaths, and lost their places for conscience sake; to some of them he was a charitable contributor while he lived. His preaching was clear and methodical, and was adapted to convince the mind and to move the passions. He lived, according to his profession, a peaceable life in all godliness and honesty.'

"The founder of the dissenting interest in Rusholme was the Rev. Henry Finch, a friend of the Rev. Henry Newcome, in whose autobiography his name frequently occurs. Though avowedly dissenting

from the Established Church he was appointed, as we have seen, to Birch Chapel by Colonel Thomas Birch the patron, and continued with more or less interruption to officiate there during the life of Colonel Birch and of his son and successor until, on the death of the latter in or about the year 1697, he was displaced by Mr. George Birch the next heir, who, having no sympathy with Mr. Finch in his Presbyterian opinions, took advantage of his open violation of the law in officiating as a dissenter in an episcopal chapel, and thus obtained his dismissal. On his retirement from Birch Chapel Mr. Finch began to preach in private houses. This was in October 1697, at which time several houses in the township were licensed for the purpose, amongst others those of Mr. Raph Worsley of Platt and Mr. Oliver Edge of Birch Hall Fold. The form observed in these licenses is as follows:—Com. Lanc. These are to certifye that att a Generall Qr. Sessions of the peace held att Manchester the 14th day of October anno Dni 1697, the Dwelling House of Mr. Raph Worsley of Platt within Rusholme is recorded for a meeting place ffor an assembly of Protestantes dissenting from the Church of England ffor the exercise of theire religious worshipp in, according to an Act of Parliament intituled an Act for exempting their Majesties Protestant subjects dissenting from the said Church of England from the pennaltyes of certaine Lawes according to the letter and purport of the said Act.—Given under my hand the day and yeare above written. "Roger Kenyon,

"Clicus pacis ibm.

"The amount of 'wage' collected for Mr. Finch's maintenance whilst thus exercising his office was £16 per annum, and the contributors to the fund numbered fifty individuals, including Mr. George Birch, whose name, however, does not occur as countenancing dissent in the efforts which were afterwards made to establish it in the township. On the 30th of May 1699, a meeting was convened of those inhabitants who were desirous of securing a continuance of Mr. Finch's ministrations, when the following resolutions were adopted:—

"1. Wee whose names are hereunto subscribed doe declare our earnest and hearty desire that there may be a Building erected for the Worshipp of God ffor the benefitt and convenience of that congregation which now attends upon the ministry of Mr. ffinche.

"2. Wee doe promise and declare that wee will duely attend the worshipp of God in such place when erected.

"3. ffurther wee doe promise to contribute to the maintenance of such Dissenting Minister or Ministers as shall be unanimously elected to officiate in the said place.

"This document is signed by twenty-four individuals, including Mr. Raphe Worsley and Mr. Ebenezer Edge.

"The next step was to raise the requisite funds for giving effect to their wishes. A site, the south-east corner of a close called the Blake Flatt, in extent about twenty roods, was given by Mr. Raphe Worsley, who contributed in addition the sum of £10; Mr. Finch gave £20; and with smaller donations the promoters were soon enabled to begin the work.

"The structure was of brick, and it is on record that 39,008 bricks were required to complete it.

"The total amount expended on the chapel was about £95. It was not completed until the close of the year 1700. At its inauguration Mr. Grimshaw officiated, and received five shillings for his services.

"Platt Chapel has received from time to time various donations and bequests towards the formation of an endowment-fund for the support of a resident minister.

"In 1810 the trust-money of the chapel, amounting to the sum of £566. 2s. 8d. was expended in the purchase of chief rents in Stockport, which produce £35. 7s. 8d. per annum.

"In 1790-1 the chapel was taken down and rebuilt in its present form on the old site; it was re-opened for public worship May 11, 1791.

"The first minister of Platt Chapel was, as already stated, the Rev. Henry Finch. He did not long survive the erection of the chapel, dying in 1704 in the seventy-second year of his age. His successor was the Rev. Robert Hesketh, one of Frankland's pupils, whose academy at Rathmel in Yorkshire he entered in 1692. After completing his course of study he appeared as a candidate at the provincial meeting of Lancashire ministers at Bolton on the 14th of April 1696, and again in Manchester on the 4th of August in the same year. He began his ministry as pastor of a congregation of nonconformists at Carnforth near Lancaster, where he also married. On the death of the Rev. Henry Finch in 1704 he removed to Platt. During his residence here, which continued till 1712, he contracted a second marriage April 6, 1708, with Miss Hannah Sykes of Leeds. Little is known of his subsequent life.

"The Rev. John Whitaker was next in succession to Mr. Hesketh. He was ordained at Knutsford August 3, 1714, and for his thesis advocated the affirmative of the question, 'An infantes fidelium sint baptizandi?' At the time of Mr. Whitaker's settlement at Platt Chapel his congregation numbered two hundred and fifty persons. His ministrations there terminated with his death in 1752. The next minister was the Rev. Robert Andrews. He was a native of Bolton, and a member of an eminent nonconformist family which had been seated for nearly two centuries at Little Lever and Rivington. He received his theological education under Dr. Caleb Rotherham at Kendal, and having completed the usual course of study entered upon the duties of his profession at Platt Chapel. The precise period of Mr. Andrews's stay is uncertain, but it did not exceed three years. He afterwards presided over a Presbyterian congregation at Bridgenorth, where he remained until mental derangement compelled him to withdraw from the pulpit. He was a man of considerable scholarship and taste. In 1757 he published a volume of poems entitled, 'Eidyllia,' to which he prefixed a violent attack upon rhyme. Some time previously he had sent to the press 'Animadversions on Dr. Brown's Essays on the Characteristics,' and a Criticism on the Sermons of his friend the Rev. John Holland. His latest work was a 'Translation of Virgil in blank verse,' which is not destitute of merit, though it has the strange peculiarity of conveying the sense of his author line for line. This handsome volume in Baskerville's type now finds a place among the curiosities of literature. Mr. Andrews married Miss Hannah Hazlewood, and died about the year 1766. The pulpit of Platt Chapel was next filled by the Rev. John Houghton, a native of Liverpool, born in 1730, whose studies for the

ministry were pursued partly at Northampton under Dr. Doddridge, and partly at the University of Glasgow. This was his first settlement. In 1755 he married Mary Pendlebury, a connection of the Worsleys of Platt, the marriage-settlement being dated June 21st in that year; and in 1758 he removed to Hyde in Cheshire, and subsequently to Nantwich, Elland and Wem. About the year 1788 he again removed to Norwich, where his son, the Rev. Pendlebury Houghton, was settled as one of the ministers of the Octagon Chapel, and where he opened a classical school. Here he died in April 1800, aged seventy. The next minister in succession was the Rev. Richard Meanley, one of Dr. Caleb Rotheram's pupils, who removed to Platt from Nantwich in the year 1758, and continued there till his death in 1794. The chapel was now supplied by students for the next three years. In 1797 the Rev. George Checkley, who had received his education at Daventry under Dr. Caleb Ashworth, and been settled in the ministry for upwards of thirty years at Hyde and Ormskirk, was invited to Platt, and spent there the last ten years of his life. He died February 6, 1807, in the sixty-third year of his age, and was twice married, his second wife being a sister of the late Mr. Touchet of Manchester. Mr. Checkley had an estate at Ashley near Altringham, to which he had retired previously to his last settlement with the intention of passing there the remainder of his days, but the proximity and society of Mr. Worsley and a numerous circle of personal, literary and religious friends in Manchester drew him from his retirement, and probably rendered this last the happiest period of his life. For three years after the death of Mr. Checkley the chapel was temporarily supplied by the Rev. Joseph Lawton Siddall till the year 1810, when the present minister, the Rev. William Whitelegge, removed from Fullwood near Bristol, where he had resided a year or two, to take charge of the congregation at Platt."

BISHOP PATRICK.*

It is somewhat remarkable that a century and a half have been allowed to intervene between the death of Symon Patrick, an author whose productions were neither few nor undistinguished by excellence, and the publication of a complete and uniform collection of his works. And now that the work is done, it comes not from the press of his own University, it is edited not by an alumnus of his own College, but both the press and the editor are furnished by the sister University of Oxford. Authors of his rank in the Church of England, even when far less deserving, have long ago found editors; but then they ministered more to the *amour propre* of some eager party in the Church than did Bishop Patrick. Possibly the circumstance that he was one of

* The Works of Symon Patrick, D.D., sometime Bishop of Ely, including his Autobiography. Edited by the Rev. Alexander Taylor, M.A., Michel Fellow of Queen's College, Oxford. In nine volumes. 8vo. Oxford, at the University Press. 1858.

those clear-sighted and large-hearted ecclesiastics who supported the Revolution of 1688, and who was always a consistent friend of civil liberty, may have diminished the enthusiasm of ecclesiastics towards this ornament of their Church. But though long delayed, the work is now thoroughly well done. Mr. Taylor has brought to his task a warm but discriminating admiration of his author, laborious research, and a competent knowledge of the ecclesiastical history of the age to which the life and writings of Patrick belong. The editorial Preface and Notes are just what an intelligent reader desires to have. They are written with the honest purpose of illustrating his subject, and are tainted with no affected display of needless lore. Though now and then we have found ourselves disagreeing from his opinions, we have no complaint to make of the mode in which he states them, or of the general fairness of his statements of matters of fact. We demur to the correctness of his estimate of the English Puritans. They were not all the narrow-minded men, bound in the trammels of a heartless Calvinism, which he represents them. The fact that out of the Puritan ranks arose such men as Cudworth, and John Smith, and Patrick, and Worthington, and Tillotson, in the Church of England, and Baxter, and Bates, and Howe, and Philip Henry, of the Nonconformist Church, ought to have enlarged his estimate of English Puritanism. It is our firm conviction that the Puritans kept alive the flame of pure religion in the darkest days through which our country has passed; and though in no respect blind to the faults of the Puritans, we regard them as entitled to gratitude and veneration.

We propose in this article to give, with the assistance of Mr. Taylor's admirable edition, a brief sketch of Bishop Patrick and his times. The chief source of information is the singularly interesting piece of Autobiography which, after resting more than a century in MS., was printed for the first time at Oxford about twenty years ago in an unpretending little volume, better worth a careful perusal than a score of pretentious Lives we could name, and which are to be found in every library.

Symon Patrick was born at Gainsborough, September 8, 1626. His father, being one of fifteen children, had been compelled to descend from the social position occupied by his family, and to seek a living by trade, being a mercer. But Symon Patrick's grandfather (of the same name) was a man of literary tastes, who, as well as possessing a landed estate, had travelled and translated from the French a Church History in quarto, and a book printed in 1602 against Machiavelli. Henry, the father of Symon Patrick the younger, inherited from his father little wealth, but was imbued with a taste for learning, and was to his dying day a great lover and reader of books. He married Mary Naylor, daughter of a Nottinghamshire minister of the Puritan stamp, and probably a Nonconformist. It is intimated by Mr.

Taylor that some of the blood of Archbishop Cranmer flowed in the veins of Patrick, his maternal grandmother having been a great-niece of the martyr. The fact does not appear in the Bishop's Autobiography. He had survived most of the members of his family, and had himself little taste for family genealogies.

The parents of Symon Patrick brought him up with great care, subjecting him from the first to the religious discipline prevalent in the seventeenth century among the English Puritans. Every day he read to his mother three chapters or six Psalms in the Bible, thus reading through the entire Bible in the course of the year. Twice in the day there was family prayer, and in her husband's absence Mrs. Patrick conducted the domestic devotions, and with such earnestness were they poured forth as to make an ineffaceable impression on the heart of her son. On the Sunday, the family attended the parish church; but as there were prayers only in the afternoon, the worthy mercer, if he did not walk to some church in the neighbourhood, read a sermon, commonly one of Dr. Sanderson's, to his family. In his Autobiography, Bishop Patrick disclaims the name of "Puritan" (a name of ill omen in episcopal ears) for his family, and instances his father's selection of Sanderson's sermons as a proof of the injustice of the name, which he admits was fastened on his father. But he further tells us that his mother was brought up in accordance with the rules laid down by Bishop Lewis Bayley in his "Practice of Piety," and that in the same way she trained her family. Symon Patrick was from his school-boy days accustomed, after the Puritan fashion, to take down the sermon in characters, and to repeat it afterwards in the family. He appears to have been a thoughtful hearer, for he tells us that "hearing a rigid sermon about reprobation of the greatest part of mankind," he resolved (wisely and benevolently, if that doctrine of the preacher were true) that he would never marry, because most, if not all, his children might be damned. He was placed under the best teachers whose services were accessible. The first under whom he studied was "a master of great fame," but, as he afterwards discovered, of no skill as a teacher. He was more fortunate in his second, Mr. Merryweather, a good Latin scholar. He passed through the cycle of accidents and wonderful escapes common to the boyish years, which made, however, a deep impression on his mind as singular instances of Providence. The breaking out of the war between Charles and his Parliaments put some hindrances in the way of his education. When Gainsborough surrendered to the loyal garrison of Newark, his schoolmaster fled, and his temporary successor was incompetent and careless. Presently an oath was imposed upon the inhabitants, which Henry Patrick scrupling to take, he was driven from the town. He found a kind friend in Sir William Pelham, of Brocklesby (an ancestor of Lord Yarborough, Brocklesby being

one of his seats), at whose house he was received and his goods were stored. But the place was plundered by the soldiers of the Parliament, and by this accident the resources of the family were inconveniently crippled.

Symon Patrick's desire of going to the University, though delayed, was at length gratified. Accompanied by his father, he proceeded in 1644, by Hull, Boston and Lynn, to Cambridge, avoiding as he best could, by a circuitous route, the soldiers who infested the country. His desire and purpose was to enter as a sizar at Emmanuel college, his father having recommendations to Whichcote and Cudworth, two of the most eminent of the English divines termed "Platonic." The circumstance of Patrick's destination to Emmanuel college confirms the supposition of the Puritan bias of his family. No college in the University was, at various periods from its origin to close upon the time of Patrick, more associated with Puritanism.* Here Chadderton and Preston, noted Puritans, were successive Masters. George Dyer, speaking of this college, says, "Our Emmanuel has been called a nursery of Puritans, and with evident propriety; for it was not only originally planted with stock of this growth, but from this other seminaries were supplied." But Emmanuel being full, Patrick proceeded to Queen's college. At this time the whole University was under the rule of the Parliamentary and Puritan party. The students were summoned to Trinity college to take the covenant, but Patrick was excused on account of his youth, being in his eighteenth year. The Master of Queen's college was Herbert Palmer, one of the divines whom Laud had silenced for Nonconformity, a member of the Westminster Assembly, and the author of "Memorials of Godliness and Christianity." Of his life at Queen's college, Patrick has left a very pleasing account, shewing a happy union of learning, industry and piety. The Master he describes as a good man, "of an excellent spirit, and unwearied in doing good." Though personally deformed, he wielded his authority with such judgment and integrity that no head of a house had more influence. Patrick, by his studiousness and piety, gained the Master's regard, and, being employed

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* In a bantering song, called "The Mad Puritan," are these lines:

In the house of *Pure Emanuel*
I had my education,
Where my friends surmise,
I dazzled my eyes
With the light of revelation:
Boldly I preach,
Hate a cross, hate a surplice,
Mitres, copes, and rotchets.
Come, hear me pray
Nine times a day,
And fill your heads with crotchets.

by him sometimes as a private secretary, was presently through his influence promoted to the not unprofitable office of scribe of the college. This circumstance, and other instances of success which presently relieved him from the *res angustæ* by which on his entrance in the University he had been embarrassed, diverted him from the purpose, which at one time he had cherished, of removing to Oxford.

During Patrick's residence at Cambridge (1646), the plague broke out in the town; but, except Christ's, near to which the infection prevailed, none of the colleges dispersed. "Our lads," said Sancroft (afterwards Archbishop), "budge not, being more courageous than ever I knew them in the like danger." In 1647, he graduated B.A., having previously received a valuable scholarship, and in 1648 he was elected Fellow of his college. His friend Herbert Palmer was now dead, and was succeeded by Dr. Thomas Horton, a skilled theologian and oriental scholar, one of the 2000 Bartholomean confessors of 1662, but one whose second thoughts were followed by his conformity. Him Patrick praises as "a good man," though inferior to Palmer. But the circumstance above all others which made Patrick's residence at Queen's college an arrangement for which he blessed God, was the intimacy he there formed with John Smith,* the distinguished Platonic divine, "τῷ πάνυ μακαρίτῃ, whose memory is most blessed." Smith had been chosen Fellow of Queen's the very year of Patrick's admission. Between the tutor and the undergraduate a pleasing and profitable intimacy speedily arose. Patrick ever remembered him with the warmest gratitude for having released him from the fetters of Calvinism. His words are remarkable:

"And indeed I cannot but here acknowledge one singular blessing which I enjoyed by my conversation with Mr. Smith, which is fresh in my mind to this day, as the very place is where we were discoursing together about the doctrine of absolute Predestination, which I told him had always seemed to me very hard, and I could never answer the objections against it, but was advised by divines to silence carnal reason. At which he fell a laughing, and told me they were good and sound reasons which I had objected against that doctrine, and made such a representation of the nature of God to me and of His good-will to men in Christ Jesus, as quite altered my opinion, and made me take the liberty to read such authors (which were before forbidden me) as settled me in the belief that God would really have all men to be saved, of which I never after made a question, nor looked upon it as matter of controversy, but presumed it in all my sermons."

* George Dyer, in his valuable "History of the University and Colleges of Cambridge," II. 156, observes, "Smith's writings are not doctrinal; *but he appears to have been a Socinian*, and very conversant and imbued with the writings of the Platonists." The Platonism of Smith is more easily proved than the alleged Socinianism. But he is a writer of whom any party may feel proud.

The intimacy between Smith and Patrick was such, that when the former was at Cambridge the two were seldom apart; and when he was obliged by sickness to leave the University for a time, he entrusted his pupils, who were numerous, to the care of Patrick. Of Smith's illness and death (an event that took place August 7, 1652), Patrick gives us a minute account. It is somewhat remarkable, and would greatly shock clerical precisians, that Patrick preached the funeral sermon for his friend before he was actually in orders, being called to the performance of this duty by the Fellows of the college and by Mr. Smith's executor; and that sermon was listened to by the Vice-chancellor, the heads of houses, and many other notable persons of the University. The manner in which Patrick discharged this duty well justified the selection made by the Fellows of the college. Few sermons in the English language are better known than the funeral sermon for John Smith. How remarkable is the testimony Patrick bears to the powers of his friend!—a testimony latterly confirmed by the concurrence of two very dissimilar writers, Bishop Jebb and Mr. Coleridge:

"He could do what he would. He had such a huge wide capacity of soul, such a sharp and piercing understanding, such a deep-reaching mind, that he set himself about nothing, but he soon grasped it and made himself a full possessor of it. He was a most laborious searcher after wisdom—a living library. I never got so much good among all my books by a whole day's plodding in a study, as by an hour's discourse I have got with him. For he was not a library locked up, nor a book clasped, but stood open for any to converse withal that had a mind to learn. Yea, he was a fountain running over, labouring to do good to those who perhaps had no mind to receive it. None more free and communicative than he was to such as desired to discourse with him, nor would he grudge to be taken off from his studies upon such an occasion, and he was no less happy in expressing his mind than in conceiving. He had such a *copia verborum*, such a plenty of words, and those so full, pregnant and significant, joined with such an active fancy, as is very rarely to be found in the company of such a deep understanding and judgment as dwelt in him. His learning was so concocted that it lay not as an idle notion in his head, but made him fit for any employment."

By the statutes of his college, Patrick was bound, when two years M.A., to enter into holy orders. Being in London in the month of April, 1653, he appeared before the First Presbyterian Classis, underwent the customary examinations, satisfied them of his acquirements and graces, and received from them, with imposition of hands, authority to preach. There were some men of note among his Presbyterian ordainers; they were Simeon Ashe, Edmund Calamy, George Smalwood, Thos. Case, John Wels and Samuel Balmford. When Patrick came to write his Autobiography he was a Bishop, and this incident is stated in a very apologetic tone. It must be put to the account

of Patrick's perfect sincerity, of which no reasonable doubt can, we think, be entertained, that long before the restoration of Episcopacy he became dissatisfied with his Presbyterian ordination, and obtained from Bishop Hall, then living in retirement at Higham, near Norwich, episcopal ordination. This was conferred on him and three others in the Bishop's parlour, April 5, 1654.

As a Fellow of his college, he had many pupils, and he made it matter of conscience to instruct them in religion as well as literature and science. His words are,—

"I constantly had them to my chamber at night, and examined what they had read, and prayed with them before I dismissed them. I frequently also expounded some portion of scripture to them, and instructed them out of Dr. Hammond's practical catechism. This procured me with many the name of an Arminian, though I never made a controversy about those matters (as I said before), but preached God's love to mankind as the most evident truth; laying down that as a rule * * * never to believe anything to my eternal prejudice, as the soul's mortality, and God's rejecting man merely because he will," &c.

In 1656, he was appointed to the office of Prælector of Hebrew in his college. He was all this time an indefatigable student, usually studying one and even two hours after midnight, and rising in time to attend the early college prayers. His health broke down under the strain of mind and body. Attacked by a sharp disorder, he was subjected to severe blood-letting, the Sangrado style of practice which prevailed within the memory of many now living. Being copiously leeched and ill attended to in his college chamber, he nearly bled to death during the night following the application of leeches. He went to Gainsborough for change and good nursing, and after three months' rest was restored. But the university had no longer its wonted attractions to him, and being recommended by his friend Mr. Samuel Jacomb, recently a Fellow of Queen's college, he was so fortunate as to obtain a chaplaincy in the family of Sir Walter St. John, of Battersea, grandfather of the celebrated Lord Bolingbroke. Sir Walter is described by Patrick as "a religious gentleman," and the habits of the family at Battersea seem to have somewhat partaken of the Puritan discipline.* It was the chaplain's duty to "pray in the family and instruct the servants after the evening sermon on Sundays." What he felt to be his hardest task was the repeating, after the fashion in religious families, the sermons preached at church, for many of which he felt, as we can well believe, no relish. The condition

* This continued in the family of St. John for several generations; for biographers have ascribed the anti-religious prejudices of Bolingbroke to a surfeit of religious instruction and training under the maternal roof.

of the "young levite" at Battersea was very different from that of the rural chaplain, of which Lord Macaulay has given an amusing but exaggerated picture. Instead of "his board, a small garret, and ten pounds a-year," Patrick received £70. The historian's young levite was sometimes gardener nailing up the apricots, sometimes groom currying the coach-horses, sometimes porter walking ten miles with a message or a parcel, sometimes steward casting up the farrier's bills. Patrick was the confidential and cherished friend of his patron and lady, and after a short absence at Cambridge, whither he had gone to take his degree of Bachelor in Divinity, found himself presented by them with the vicarage of Battersea, void by the promotion of Dr. Temple to a better living in Northamptonshire. Patrick accepted the benefice with surprise and hesitation, the former feeling the result of his natural modesty, the latter of his dislike of the Tryers, an ecclesiastical body peculiar to that day, whose function, according to the Presbyterian discipline, was to admit or reject candidates for livings according to their estimate of their fitness for the sacred office. Patrick appeared before an ecclesiastical board, of which Caryl, the commentator on Job, was a member. He had been minister at Battersea, and, appreciating the piety of the new vicar, commended the people, of whom he had a loving remembrance, to his special care. He continued to live in the house of his patron, and even when the family removed to another seat in Wiltshire, due arrangements were made for his continuance and comfort at the house. It was at this period that he composed one of those brief moral and devotional works which have since run through many editions, entitled "Heart's Ease." It was penned in the first instance for the Lady St. John, and was dedicated to her. He had previously begun his career as a writer on religious, scriptural and devotional subjects, and in that course he continued with unfailing popularity for half a century. Of his numerous books, the principal ones only will be presently specified in this article.

When the Restoration came, Patrick had no difficulty in thorough conformity to the Prayer-book and the episcopal discipline of the Church of England. He had the repute of being a Presbyterian, but in the course of time he purged himself thoroughly of this.

In 1662, a painfully memorable year in the history of the Church of England, the Mastership of his college became by the death of Dr. Martin vacant. He received the votes of the majority of the Fellows as Dr. Martin's successor, but was illegally put aside in favour of Dr. Sparrow (afterwards a Bishop), a nominee of the King's. Patrick endeavoured to vindicate his own and the Fellows' rights in the courts of law, but was encountered by all the arts of chicanery and intrigue which in those corrupt days unscrupulous men of every pro-

fession and rank hesitated not to employ in the alleged service of their Royal master. After months and years of resistance, Patrick gave up the attempt, and Dr. Sparrow enjoyed the Mastership so wrongfully secured to him.

When the memorable feast of St. Bartholomew approached, Symon Patrick signified without any hesitation his assent and consent to the Book of Common Prayer, the use of which he had adopted at Battersea in the course of the summer following the Restoration. In his Autobiography he makes no special mention of the noble sacrifice to conscience of the two thousand ejected clergy, but simply speaks of "the great turn of things." It would seem to be an effort of candour, such as but rarely distinguishes conforming clergymen, to realize and do justice to the delicacy of conscience, the self-denial and other virtues that Nonconformity calls into exercise. Perhaps it is that the refusal of subscription is regarded as a silent censure on them that conform, as less intelligent or less conscientious than their nonconformist brethren. But each must bear his own burden, whether of scruples or of assent, and no man must be judged by another man's conscience.

In a worldly point of view, Bartholomew-day brought about a good "turn of things" for Symon Patrick. Among the clergymen, who, influenced by a sense of religious honour, then quitted the Church and their benefices, few better or more honoured men were to be found than Dr. Manton, the rector of St. Paul's, Covent Garden. The valuable benefice which he quitted being in the gift of the Earl of Bedford, was by him, without solicitation and without personal knowledge on either side, conferred on Symon Patrick. The transaction was honourable to both parties. The new cure entailed on Patrick a great deal of labour; for the curate as well as the rector was ejected; and in the confused and anomalous state of things consequent on the Act of Uniformity, Patrick found it difficult to obtain a curate fit to be entrusted with the parochial duty of St. Paul's. He was now a pluralist, being allowed to retain the living at Battersea. It gives one a good idea of our author's indomitable industry to learn that within little more than a year of his appointment to Covent Garden, and at a time when his attention was distracted by law proceedings relating to the disputed Mastership of Queen's college, he composed his "Parable of the Pilgrim." This work deserves more praise for its moral and devotional spirit than for its fancy, elegance or literary power. The Pilgrim of the immortal Bunyan throws Patrick's Pilgrim into the shade.

When the plague desolated London in 1665, Patrick was one of the clergy found at his post throughout that terrible season. In one week alone, he tells us, 10,000 of his neighbours succumbed to the pestilence. Surrounded by the dead or

the dying, he persevered in the performance of his duties, wonderfully sustained and composed in spirit, and comforting and tranquillizing his parishioners by his sermons, and others by the publications he sent forth suitable to the dangers of that trying season. He was, at this time of calamity, made the almoner of the bounty of several generous persons, and especially of Dr. Willis, whose friendship he had previously gained, and who gave him valuable medical hints, directing him how to order himself and treat others. Some of the letters which he wrote to a friend in Essex during this season of terror have been printed. They are as remarkable for their calmness and the absence of all excitement as for the piety they breathe. Here is a specimen:

"Covent Garden, Sept. 28, 1665.

"We have, I am sure, much cause of joy, if we could be sensible of it; for the sickness is abated very much, there dying 1837 lesse this week then the last. If it were not that I have so much to thank God for, both in this regard and many else, I should be melancholy sometimes to think how much alone I am. It's well I do not look much to the future; for if I did, I should be miserable without a great hope in God, not having any that I can think of who would be helpful to mee if I should be sick of this distemper. I am sorry sometimes I cannot satisfye your desires in making sure of one to attend mee; but I pray, my friend, live by the same faith that I do, that God will direct my friends to provide some for mee in such a condition; for it is more troublesome to go about it now, then it is to think of what will be then.

"To Mrs. Gausden, of Hutton Hall."

The simple style of Patrick's Autobiography sets before us some of the alarms and terrors of that trying time.

"On the 3rd" (i.e. of September, 1665), "my brother was taken very ill, and vomited forty or fifty times, and my servant also had a swelled face, and I myself also on the 7th had a sore pain in my leg, which broke my sleep, and made me suspect some touch of the plague, which was now come to its height, there dying ten thousand in one week. But, blessed be God, all these maladies went well over without danger. On the 9th I set myself to consider the great goodness of God to me since this plague, and how many dangers I had been in, by people coming to speak to me out of infected houses, and by my going to those houses to give them money, which was sent me by charitable persons to distribute to those in need. Particularly Sir William Jones sent me fifty pounds, and many other things, which I have noted in a little book, but shall now here rehearse. One thing I cannot but remember, that preaching a funeral sermon at Battersea, I was desired to let a gentleman come back to London in a coach which I had hired to wait upon me. This gentleman proved an apothecary, who entertained me all the way home with a relation of the many persons he had visited who had the plague; how they were affected, with the nature of their swellings and sores. But, blessed be God, I was not in the least

affrighted, but let him go on, without any conceit that he might infect me.

"My poor clerk, a very honest man, found his house infected, and acquainted me with it. I was so pitiful as to bid him come out of the house himself and attend his business, and I should not be afraid of him. He did so, and his wife and child died of the plague; but he was preserved, and had a thankful remembrance of my kindness to his dying day, many years after."

With practical wisdom, he gave himself during this time to hard study, a well-occupied mind keeping at a distance those ideal alarms which by indulgence sometimes let in real danger. He and his brother, John Patrick (also a clergyman and an author), exchanged visits each week, and found relief and refreshment in this friendly intercourse. Patrick's cheerful fidelity to duty in the hour of danger endeared him to his parishioners, and one of them was desirous of presenting him to the King. This Patrick declined, and wisely; for Charles was more likely to receive with favour a fiddler or a dog-fancier, to say nothing of persons of baser arts, than a pious clergyman and a faithful pastor. How little regard either Charles or his servile Parliament had for ministers of religion who did their duty in the time of the pestilence in London, was shewn by their legislation. Flying from Westminster to Oxford, they there passed an Act forbidding every Nonconformist minister, under penalties, from coming within five miles of any corporate town or any place where they had previously preached. This was the kind of acknowledgment of the services of Vincent, Chester, Turner, Franklyn and other Nonconformist ministers, who, when the plague was hottest in London, tended the wretched and dying poor, and occupied the pulpits deserted by many of the parish ministers.

When the fire of London was raging in 1666, Patrick, urged by the importunity of a friend, was induced to remove his furniture and books from Covent Garden to Battersea, and the anxiety and waste of time which hence accrued proved no slight interruption to his studies.

None of Patrick's publications excited more eager attention, and probably none tended more to advance him in the favour of hot Churchmen, than his controversial books on Nonconformity. About six years after the Act of Uniformity and the series of persecuting Acts which followed had silenced the Nonconformists, Patrick prepared and published anonymously what he called, "A Friendly Debate between a Conformist and a Nonconformist." Like other similar books, its friendliness was confined to its title-page. The animus under which it was written is indicated by Patrick himself in his Autobiography: "In the latter end of 1668, the insolence of many of the Dissenters grew so great, that it provoked me to write a little book, which I called a 'Friendly Debate between a Conformist and a Non-

conformist.' My intention in it was sincere, to persuade them in a kind manner to join with us; at least not to have us in contempt, as if they were the only godly people, and we at the best but moral men (as they called us), who had not the grace of God in us." At the time when the "Friendly Debate" appeared, Bishop Wilkins and other liberal men in the Church were making, in perfect sincerity, efforts to bring about a comprehension to include the Presbyterians, and an indulgence to meet the case of the Independents; but they were frustrated in their wishes by the Lord Chancellor and the less tolerant members of the hierarchy. Certainly Patrick did not throw oil on the troubled waters. This was the criticism on his work of a leading Nonconformist: "The author having met with weak passages of some Dissenting ministers, scrapes them together for matter of reproach. And having heard some crude and unmeet expressions dropped by private persons, he brings them forth in the way of dialogue, in which he makes the *Nonconformist* speak as foolishly as he could desire, and only such silly things as he knew he could easily shame. And thence he argues against *Nonconformity;* which is just as if a man should go to prove the religion of Christians or Protestants foolish, because there are weak persons to be found amongst them." Answers were published to the "Friendly Debate," one of them by Dr. Gilbert Rule, a Presbyterian and a Scotchman, but one of the ejected ministers. He wrote anonymously, under the title Philagathus. In his rejoinder, Patrick both plucked the veil of the pseudonyme aside, and stated certain circumstances which seemed to prove that Gilbert Rule's Nonconformity was not of a very stubborn kind, and, at one time at least, might have been without much difficulty quenched if sufficient offers of preferment had been made. Patrick admits that many of his friends thought his tone in this controversy "a little too jocular." It is known that Sir Matthew Hale disapproved of the tone of ridicule adopted towards the Nonconformists, especially when used by one "obliged by his profession, *prospicere honori religionis Christianæ*, and not to render it ridiculous and contemptible by raillery and scurrilous jesting." (*Judgment concerning True Religion*, Pt. iii.). It may with perfect truth be said of the writings on both sides of this controversy, of those of the defenders of the Nonconformists as well as of Patrick, that they throw little light on the subject of Conformity and Dissent. There is an entire absence of large views on a subject which, if treated narrowly, loses its importance and interest. The "Friendly Debate," which grew before the discussion closed to four parts, and the several replies which appeared, now possess little or no interest, except as they occasionally throw some light on the events, persons and opinions of that age. It is due, however, to the editor of Patrick to state, before quitting the

subject, that he has shewn great diligence and aptitude in authenticating the passages quoted by his author, and has brought together in his notes on the text of the "Friendly Debate" much curious information.*

In mitigation of the unfavourable opinion of the spirit of the "Friendly Debate," it may be stated that it is mild and gentle when compared with other works of the same age,—such, for instance, as the noted Samuel Parker's "Ecclesiastical Policy," and that unfortunate "Preface" by the same writer, which drew down upon him the perilous wrath of Andrew Marvell in the "Rehearsal Transprosed." It may be added that, as Patrick's experience increased, he grew more tolerant and patient towards the Nonconformists. When in his age he wrote his Autobiography, he expressed "great esteem of many that were good amongst them, and a pity for the rest, with earnest desire to do them good."

Patrick was now in high favour, and was appointed, somewhat against his will, one of the Royal chaplains. One of the reasons which he states for his repugnance to the office was, that he found it "a difficult thing to get a sermon without book." Is there any other indication that in those days a Court chaplain was expected to preach memoriter? His first duty as a spiritual attendant of royalty would not help to reconcile him to the office. It was to attend the King to Newmarket. The place and its pursuits and the company would be alike distasteful to a man of Patrick's religious habits. It need not surprise us that during his month of residence at this racing town he found himself in every respect "very ill accommodated." One of the pleasanter fruits of his popularity was, that he was enabled by his influence to secure to his brother, who had hitherto performed his duties at Battersea, the office of preacher at the Charter-house. Dr. Patrick (for he had before this time proceeded to the degree of Doctor of Divinity, not at his own University, but at Oxford) gives us a rather pleasing glimpse of the London clergy in 1669:

"Toward the latter end of this year several divines in London met and dined together, intending to consult how they might most efficaciously promote true religion by their ministry. And it was agreed that each of them (who were in number, as I remember, sixteen) should write a little plain book, of a shilling or eighteenpence price, on such subjects as were much misunderstood, as about the knowledge of Christ,

* One slight error we must point out in the note on Samuel Eaton, the early Independent, of Dukinfield and Stockport. In the acknowledgment of some information given him by Mr. Aspland, late of Dukinfield, Mr. Taylor styles him Eaton's Independent successor. This is altogether a mistake. Eaton was the private chaplain of the Dukinfield family, and the founder at Dukinfield Hall of an Independent church, afterwards transplanted to Stockport. The Old chapel at Dukinfield was altogether distinct from the family chapel at the Hall, was Presbyterian from the first, and is now ministered to by an Unitarian.

Faith, Justification, Repentance, Mysteries, Temptations, Desertions, &c. and every one chose his subject, but said they would excuse me, if I would undertake to make a prayer book to fit most occasions, and they gave me the heads, to which I consented. And in the end of that year resolved to try what I could do in that kind, by making prayers and meditations at the holy communion of Christ's Body and Blood. Which I began to compose January 2nd, 1670, under the name of the 'Christian Sacrifice;' and, blessed be God, I brought it to a conclusion on May the first."

This after-dinner scheme of the London clergy did not bear all the fruit expected from it.

"How the other books which were intended, as I have said, to be composed, came to miscarry, I am not able to say. But not one performed what he undertook, but only myself and Dr. Sherlock, who wrote a book about the knowledge of Jesus Christ, which was his task. All the rest were as hearty in the design as we could be, but were diverted by other employments."

Dr. Patrick had now got his foot on the ladder of preferment, and found, whatever his wishes were, that he must needs ascend. By the influence of Sheldon, the Primate, and Secretary Coventry, he was made, in the summer of 1672, Prebendary of Westminster. And now it is time to tell his love-story; for, with all his ecclesiastical preferment, he is at 46 years of age a bachelor. Some years before this, he had met at Astrop Wells one Penelope Jephson, granddaughter of the Lady Durham, of Borstall. Notwithstanding admiration on his part, and a hint from a mutual lady friend, who "wished him well," that Penelope would make him a good helpmate, Symon returned to his desolate rectory at Covent Garden (it was the year of the plague) without making any sign, alleging that the lady was above him, and that he ought to think of death rather than marriage. By and by, Penelope finds her way to the rectory of St. Paul's, a disconsolate damsel, troubled in conscience, and seeking the spiritual guidance of the friend whom she had met at Astrop, and whose book, the "Parable of the Pilgrim," she had read with interest and tender admiration. With timidity and blushes she tells her friend how, under the guidance of a grave divine (a predecessor, we may suppose, of those hybrid divines, Protestant in name and Popish in heart, who are now so actively mischievous in some of the parishes and families of this England of ours), she had made a kind of vow of perpetual virginity; the form of the vow was, however, a curious one. She promised in a written paper that she would never marry any man except her spiritual guide, and he was not only a man in years, but had a wife and many children. Afterwards she repented her vow, and by importunity obtained the paper from him, burnt it, and then renounced all intercourse with this dangerous spiritual adviser. Feeling the need of another guide, she besought the assistance

of her London friend, consulting him "about all things that concerned religion." How far the acquaintance with Symon had contributed to Penelope's uneasiness of conscience, we can only guess. Perhaps she scarcely knew the state of her own feelings. Flattered and touched by the confidence of this young and interesting girl, who added to personal charms those of a good understanding and a sweet temper, Symon felt towards her a strong attachment. From a feeling of honour, believing himself her inferior in rank and property, he concealed, as he best could, his love. But he could not harden his heart so far as to fly from her society. She was now doubly an orphan, having lost her grandmother; and her lodgings were sometimes in Lincoln's-Inn Fields, sometimes in Covent Garden. When the Prebend's stall fell into his lap, he offered her his hand and heart. Penelope, while assuring him of her devoted friendship, elected to call him brother rather than husband, but protested her determination to continue single. Pleased with his partial success, but yet increasingly dissatisfied as he became more and more acquainted with her superlative merits, Symon continued his suit, but without working any change in her purpose. While she was residing with a cousin of hers, Mrs. Sandys, of Misenden, in the county of Gloucester, the tidings came to her lover that she was struck down by a fever. Thinking herself dying, she wished to see him, and without the loss of an hour he hastened down to Misenden. Spite of her disease and three physicians, Penelope began to rally. For five days she slept almost without interruption. For three weeks the anxious clergyman watched by the side of her sick bed, and then had the great satisfaction of leaving her progressing towards convalescence. What followed made him still more happy, and shall be told in his own words:

"Her strength increased slowly in the winter time (and she had a fit of an ague in December), but her affection to me increased daily; so that she sent me word by her cousin that I had overcome her by my tender kindness to her in her sickness; and she resolved, if God restored her former health, she would no longer delay my suit, but give herself wholly to me, to whom, under God, she owed her life. And it pleased God, by the middle of summer, to restore her to such good health, that she consented I should come into the country to marry her."

And so the minister's wooing came to a happy end, and, aided by a licence from the Archbishop of Canterbury, given him as a mark of friendship, Symon was wedded to Penelope by his brother John, at Misenden, June 1, 1675.

And here, as our article cannot be finished in this number, we, having innumerable precedents for making a pause in our story, postpone to a future occasion the history of Symon Patrick's married and episcopal life.

CORRESPONDENCE.

MR. WOODS ON RELIGION IN SOUTH AUSTRALIA.

Sir,

In an article in the *Nonconformist* of September 15, 1858, entitled "Religion in South Australia (from our own correspondent)," there is a not unfair notice of Unitarians on the whole, our church here being described as "one of the most commodious, stately, tasteful and beautiful churches in the province," and my own efforts in our cause being referred to. The writer adds—"I do not, however, think that this province will prove favourable to the sect." Now, in justice to the Unitarians of South Australia, I wish to place before your readers the result of their strenuous endeavours to establish a church in this place. I am induced to do so partly by the fact that extracts from articles in the *Inquirer*, apparently representing Unitarianism as dying out in England, have been made with exultation in the Evangelical journals here; and as I know this representation, or misrepresentation, of our slow or no progress is a fashionable line of tactics with "orthodox" journalists and preachers, I think it right to oppose it whenever facts will bear me out. I have no doubt the motive of the editor of the *Inquirer* was to arouse Unitarian zeal. I do not believe, however, that well-meant jeremiads have that effect; while they afford weapons, often unfairly used, to our opponents.

During the year 1858, a Congregational Library has been established in connection with our church, and a Juvenile Library is now being formed; two pamphlets, written by myself in advocacy and defence of Unitarianism, have been published at the pecuniary risk of the congregation; a school-house has been built, twenty-five miles from Adelaide, in which Unitarian worship will be conducted by myself and some intelligent laymen occasionally; and the sum of £813 has been raised during the year 1858 by the Adelaide church for congregational purposes; 200 sittings in the church are let, and the attendance is good at the various services. When it is considered that, less than four years ago, only twelve avowed Unitarians were to be found here, I think there is reason to believe the writer in the *Nonconformist* is wrong in considering South Australia an unfavourable field for Unitarian exertion.

J. Crawford Woods.

Adelaide, Jan. 6, 1859.

DR. HOOK'S "CHURCH DICTIONARY."

Sir,

"The Church Dictionary, by Walter Farquhar Hook, D.D., Vicar of Leeds," has now reached an eighth edition; in all the editions what follows has appeared:

"Unitarians—a title which certain *heretics*, who do not worship the *true* God, *assume most unfairly*, to convey the impression that those who worship the one and only God do not hold the doctrine of the Divine Unity. *Christians* worship the Trinity in Unity, and the Unity in the Trinity.

"This name includes all, whether Arians of old or more lately *Socinians*

and *other Deists*, who deny the Divinity of Jesus Christ and the separate personality of the Holy Ghost." &c.—P. 775.

I have underlined a few words for the purpose of drawing your attention and that of your readers to them in particular as most offensive, and also in order that you or some of our ministers may take such public notice of the article altogether as may tend to counteract its effects.

Not many Sundays since, the writer of this heard a sermon preached in the neighbourhood of London, in which were introduced passages and remarks very similar to, perhaps taken from, this same article, penned by a priest, the friend of Newman, Pusey and Manning, who has done more to lead the younger clergy of the Church of England to the verge of Popery than any man in England.

AN UNITARIAN BUT NO DEIST.

SUNDAY-SCHOOL TEACHERS AND DRAMATIC PERFORMANCES.

SIR,

As you have reported a soirée of Strangeways Sunday-school teachers, Manchester, I think the welfare of Sunday-schools in general requires that some disapproval of theatrical performances on such occasions should be expressed, especially of scenes from Much Ado about Nothing and Sheridan's Rivals. Are we always insisting on religious impression and instruction in our schools, and yet thus to give a totally different turn and character to our efforts?—to say nothing of the dangerous taste and direction encouraged by such displays.

April 19, 1859. A MINISTER.

HOW A MAN SOMETIMES PREFERS "MODERATION" TO TRUTH ITSELF.

HE has heard that the *middle course* is always the best, that *extremes* are to be avoided, &c.; and so he endeavours in all cases to keep at an *equal distance* from the most opposite parties. * * * He will never quite agree, nor very widely disagree, with either; and thus, as almost always each party is right in *something*, he misses the *truth* on both sides; and while afraid of being guided by either party, he is in fact guided by both. His mimic wisdom consists in sliding alternately towards each extreme. But if your orbit be a true circle, independent of the eccentric elliptical orbits of others, this will make sundry *nodes* with theirs, sometimes pulling within and sometimes without the same eccentric orbit. That is, in some points you will approach nearer to the one than to the other; in some you will wholly agree with one party, and in some with another; in some you will differ equally from both, and in some you will even go further from the one party than the opposite one does. For true wisdom does not depend on another's extravagance and folly. The varieties of human error have no power to fix the exact place of truth.—ARCHBISHOP WHATELY.

CRITICAL NOTICES.

The Unity of Evangelical and Apostolical Teaching. Sermons preached mostly in Canterbury Cathedral. By Arthur Penrhyn Stanley, D.D., &c. Pp. 416. London—Murray. 1859.

It is with some satisfaction that we see that to his Academic style Dr. Stanley now adds, "Regius Professor of Ecclesiastical History in the University of Oxford and Canon of Christ Church." It is matter of congratulation that Oxford is securing the services of some men who to learning add moderation and liberality. They will serve as a counterpoise to the High-Church intolerance and Romish tendencies for which that University has acquired an undesirable reputation. We need not remind our readers that Dr. Stanley inherits a name and reputation of no mean value from the late enlightened and liberal Bishop of Norwich. He adds to his father's talents, learning far greater than that of the Bishop, and, though less impulsive, appears to have courage of a better mettle. We venture from his antecedents to anticipate good results from his entrance on the walk of ecclesiastical history. A calm judgment and a catholic temper, united with competent learning, are the qualities which an historian of the Church should possess, and of these Dr. Stanley has already given good proof. His literary career has been singularly successful. He has adventured in several walks, and been successful in all. In biography, his Life of Dr. Arnold and that of Bishop Stanley assure him of an honourable position. As a traveller, his work on Sinai and Palestine is the one book which they who desire to have the latest and best information on the subject of Scripture geography cannot be without. As a commentator on the Scriptures, his treatise on Paul's Epistles to the Corinthians entitles him to be ranked as one of the most successful of those who have in our day trod in the steps of Erasmus, Grotius and Locke, in the exposition of Paul's Epistles. As a local historian, he has achieved remarkable success, his Memorials of Canterbury being a model work, shewing how pleasantly the learning of the antiquary may be stripped of all its proverbial dryness and made tributary to historical instruction.

The volume now before us is another memorial of Dr. Stanley's life at Canterbury; and we believe it will prove not unworthy of the place where the sermons were for the most part preached, or of the preacher's high reputation.

When Dr. Stanley took his place as Canon of the august Cathedral at Canterbury, it neither fitted his active intellectual habits, nor his sense of duty to his Church, to eat its bread and to give nothing in return. He was not the man to content himself with such pulpit platitudes as are ordinarily delivered in our cathedrals by Prebendaries and Canons. An ancient church like that of Canterbury, rich in all the graces of each successive style of English ecclesiastical architecture, from the days of our Saxon forefathers downwards, deserved to have sermons preached in it in which Scripture knowledge and good wholesome doctrine are set forth in plain and sterling English. A less pretentious and a more truly valuable volume of discourses has rarely come before us. It will disappoint, and possibly exasperate, those who limit the scope of evan-

gelical doctrine to conformity with their own mysterious and narrow dogmas, and who identify apostolical teaching with the theology of John Calvin. Of the religion of Calvin the reader will not find a trace in this volume. But he will find what is far better—plain and practical discourses, breathing the spirit of our Lord's Sermon on the Mount, and teaching such doctrines alone as are to be found in the Lord's Prayer. There is nothing of the dryness which sometimes is complained of in moral preaching, but the discourses are from first to last penetrated with a deep and earnest religious spirit. The preacher's zeal is not, however, allowed to carry him beyond a becoming evangelical moderation and a catholic spirit of love to all true Christians, be their distinctions of faith and worship what they may. Dr. Stanley says in his Preface, that "moral and practical truths unquestionably constitute the chief end and purpose of the teaching both of our Lord and the apostles." In another place he says, "These obvious duties" (viz., justice, truth, humanity, honour, &c.) "are the very essence not of natural but of evangelical religion; they are the proper sphere not of heretical but of orthodox theology." Still more boldly he declares—but there must be many more men like himself in the Church before it will be generally true—that "a comprehensive spirit is the cherished inheritance of the Church of England;" and then adds, "A narrow or exclusive system of doctrine, incongruous every where within the pale of the National Church, would have been specially out of place in those of its institutions which peculiarly represent its ancient universal and complex character."

Dr. Stanley does not use in this volume the word *doctrine* as meaning abstract speculative truth, in opposition to practical and moral lessons, but he accepts it in its Biblical sense, as synonymous with *teaching*. In his sermon on the Doctrine of Christ (Matthew viii. 18), he thus expounds the word doctrine:

"In this very passage it is applied, not to any truths which we should now call doctrines, but to the Sermon on the Mount, which from first to last contains not a single statement which would commonly be called doctrinal. And so throughout the New Testament it includes equally all parts of the Gospel teaching. The modern distinction which has since grown up was then unknown. Every precept was a doctrine; every doctrine was a precept. The highest revelations of the nature of God and of man were given with a direct practical bearing on the conduct and hearts of mankind. The humblest precepts of humility, of courtesy, of love, of justice, were revelations of the mind of God and of the salvation of man. It is important to remember this: we are all of us apt to put asunder what God has thus joined together. Some are tempted to think that Christian belief is more important than Christian practice. Others are tempted to think that Christian practice may easily abound without foundation in Christian belief. Against both errors the Scriptural use of the word 'doctrine' is a useful and constant protest. The 'word of Christ' was 'meekness, righteousness, and truth.' And, again, it shews us that there is, perhaps, a greater unity amongst Christians than we are sometimes willing to allow. In Christian doctrine, commonly so called, there are, doubtless, great and manifold differences. But Christian doctrine, in the Biblical, and we may add, Liturgical sense, contains a vast body of truth, on which there is no difference at all amongst any who call themselves by the name of Christ. And it is surely both a duty and a comfort to remember that in these matters those who are for us are far more than those who are against us; that in the moral and spiritual doctrines which form the substance

of the greater part of our Lord's teaching and the main object of all of it, there is hardly any ground for the unbeliever's taunt that Christians cannot agree as to the tenets of their own religion."—Pp. 61—63.

In a fine sermon on Apostolical Toleration, Dr. Stanley quotes Paul's noble decision with respect to meat slain at idol altars, and thus proceeds:

"What principles are these which we have announced? Are they not the very words of the most refined, the most recent maxims of modern enlightenment? Latitude of choice, liberty of conscience, sacredness of private judgment, recognition of contradictory truths within the same religious communion, were not these, one and all, enforced in the successive verses that I have read? And yet (O miracle of divine inspiration, if we rightly consider it!) these words were not written in the nineteenth or in the eighteenth century. They were written hundreds of years ago,—hundreds of years before these modern, but as it seems from this chapter, these really most ancient, most Apostolical thoughts had dawned on the mind of ordinary men. They were written, it may almost be said, before they could be understood by any one: they were written to lie forgotten and buried for ages. Here and there some genial spirit, like the friend of Augustine, like the good S. Bernard, like Sir Thomas More, like Richard Baxter, like Bishop Ken, may have caught a glimpse into their deep truth; but for the most part, we have but to look at the course of Christian history, and we tremble at the contrast which they present. Think of the long series of years in which Christians have persecuted Christians, to prison, to torture, to death,—think of John Huss at Constance, and of Servetus at Geneva,—think of the Puritans in England, and the Covenanters in Scotland, both in their days of suffering, and in their days of triumph; and then remember, 'Who art thou that judgest another man's servant? To his own master he standeth or falleth.' Think of the way in which our fathers carried on their controversies respecting vestments, and postures, new moons, and fast days and feast days, and Sabbaths,—on one side and on the other side;—and then remember, 'Let every man be fully persuaded in his own mind. He that regardeth the day, to the Lord he regardeth it; he that regardeth not the day, to the Lord he doth not regard it: he that eateth, eateth to the Lord; and he that eateth not, to the Lord he eateth not.' We tremble, we wonder as we read these things by the light of the contrast of the past; nay, may we not also say, we tremble, we wonder as we read them by the light of the contrast of the present? True it is, that in a certain sense their sound is now familiar to us;—true it is, that the grosser violation of their spirit is now become impossible. Thanks to the good Providence of God, the principles which the Apostle once spoke in the ear in closets, are now proclaimed on the house-tops;—what he spoke in the darkness and confusion of past times, is now heard in the noon-day light of a listening world."—Pp. 176—178.

When Dr. Stanley goes a step further and claims for the Church of England the praise of being built up on the principles of Paul's toleration, and describes it as a Church "embracing differences, combining extremes, recognizing scruples, acknowledging contradictions," he makes a statement manifestly contradicted by some of our experiences of the working of the Church system, which, indefinite and lax on some points, on others is rigidly dogmatic and severely intolerant.

This is the way in which Dr. Stanley expounds the Apostle's Polemics:

"'Conquer *their* evil by *your* good.' When an occasion of kindness offers, seize it; when an opportunity for telling of their good deeds, tell of them gladly; when their hearts soften, do not repel them with harshness; when the quarrel has been soothed by time or distance, do not seek to revive it. It

was a wise maxim of ancient military tactics: *Always make a silver bridge for a flying enemy.* It is no less a maxim of Christian wisdom and Christian charity: Make silver bridges for those who seek to retrieve their errors, their mistakes, their wrongs. Do not raise obstacles in the way of the returning penitent, whether penitent towards God or towards man. It was an ancient maxim, too, of worldly prudence: *Look on your best friends with the thought that they may one day become your worst enemies.* It is for us to reverse this maxim, and rather say: *Look on your worst enemies with the thought that they may one day become your best friends.* Think how often you have been mistaken; how often you may be mistaken yet again. Think how, in the warmth of your own better feelings, your hard and cold heart has melted, and you may fairly hope and believe that the same genial warmth will spread to those towards whom it is directed; and many a proud spirit that would have long met scorn with scorn and hate with hate, will be bowed down to the dust by one kind word; many a hard heart will be melted down by the morsel of bread and the cup of cold water, that would have resisted a whole furnace of angry invectives. This is the true Christian vengeance, the true Christian victory over those who wrong or offend us. Charity, no less than honesty, is the best policy, and also the noblest revenge."—Pp. 279, 280.

One very interesting feature of this volume is the sermons preached by their author during foreign travel. Here is a fine plea for Unitarian doctrine, preached five years ago on Mount Sinai, in the convent of St. Catherine:

"Within these mountains was first authoritatively proclaimed, so far as records human or Divine extend back, that belief in One only God which has never since died out of the hearts and minds of men. 'God said, I am the Lord thy God, thou shalt have none other Gods but Me.' We who have come out of Egypt, from that same Egypt which the Israelites left, know what was the contrast which these words suggested. We know the many forms, sublime or grotesque, in which the Divinity was there presented to the human mind, and we can the better understand what must have been the effect of that first revelation of the Unity of God in all its freshness and novelty which is now to us so old and so familiar, so impossible to conceive otherwise. Would that we could carry with us an impression as lively of the inexhaustible lessons still conveyed by that one simple truth! Would that our harsh judgments could be restrained, our impatience checked, our selfishness broken down, our passions controlled, our waste of time and life in worthless or unworthy objects corrected, by the thought that there is One in whose hands we are, who cares for us with a parent's love, who will judge us hereafter without the slightest tinge of human infirmity, the All-Merciful and the All-Just."—Pp. 347, 348.

The sermon on the Good Samaritan, preached at Milan and Moscow, is a discourse worthy of the subject; can there be higher praise? How strikingly is the locality described!

"Like all our Saviour's Parables, it was probably suggested, if not by any outward incident, at least by the circumstances of the time and country, possibly of the very place, in which it was delivered. We are not told by the Evangelist where He was when the lawyer questioned Him; but immediately afterwards we are told that He entered into the village of Martha and Mary. That village (as we well know) was Bethany. Bethany was the mountain hamlet which stood at the head of that great descent from Jerusalem to Jericho, which is the scene of the parable that He now delivered. If, as we may suppose, He was advancing up the road which He so often trod, leading from the deep valley of the Jordan to the high country of Judea, the country which lay before Him would easily suggest the whole circumstances of the story. It is a steep mountain pass; descending for nearly 4000 feet; but,

unlike the mountain passes with which we are familiar, it is enlivened by no verdure, it is cheered by no spring of living water. Bethany is the last human habitation before you descend into that deep abyss of bare precipice and rugged mountain. Far below lies the desert plain of the Jordan, broken only by the track of vegetation which follows the course of the river; and from that desert plain, and behind those rugged rocks, came forth, and have come forth in all times, those savage robbers of the wild Arabian tribes who have made the road from the earliest times known as the Bloody Way."—Pp. 376, 377.

Here is a fine rendering of the moral of the parable:

"'In necessary things unity, in doubtful things liberty, in all things charity.' Such was the rule laid down by a great Father of the ancient Church, who in this very city was by God's grace first brought to the faith of Christ. It is indeed a general maxim, which each will apply differently for himself. Some will make so many things necessary that there will be no room left for liberty; others so many things doubtful that there will be no room left for unity. Yet there is one part of his saying which none can misinterpret or carry too far: 'In all things charity.' In all things, see the best of thy neighbour, and try to imitate it. In all things, see what is good, just, true, and beautiful in others, however firm in thine own opinion, and in thine own faith. Christ did not say that the Jew should cease to be a Jew, and become a Samaritan; that the Apostles should leave Jerusalem and join Samaria, because there was a good Samaritan: but that the Jew should feel that the Samaritan was his neighbour, and might be his example; that the Samaritan should feel that Jews might receive his help, although they were his persecutors and his enemies.

"May we 'go and do likewise;' may we, though firm in attachment to our own faith and church and country, believe that devout hearts may be found before the gorgeous shrines of foreign cathedrals, no less than in the simple ritual of our own churches. May we be enabled to recognize the diversity of God's gifts in the stern courage of the austere Ambrose, when he closed the gates of his church against the blood-stained hands of Theodosius; as well as in the gentle acts of mercy which have enrolled the name of Carlo Borromeo with the noblest benefactors of suffering humanity. May we be enabled to unite the undaunted firmness of that ancient Father, the loving-kindness of that Italian prelate, with the gifts and blessings which God has bestowed upon us at home, and which we may no more lose than the Priest, the Levite, and the Lawyer, who were enabled to answer right, and who, if they lived according to their answers, would inherit eternal life."—Pp. 387—389.

We have been tempted to make many quotations from this interesting volume, but if we were to give only half of those we have marked as worthy of extract, we should fill many pages more.

Seven Stormy Sundays. Boston. American Unitarian Association. Pp. 370. 1858.

If there be among our English Unitarian families any who have felt the loneliness and gloom of a succession of wet and stormy Sundays, keeping them from the house of God and preventing the walk by the sea-shore or in the wood or meadow amidst God's works, and have not succeeded in finding out a way to make such seasons of privation tributary to their souls' good, let them procure and read this pleasant record, edited by an American Unitarian, of seven stormy Sundays in the States. Scripture extract, little bits of narrative, prose and verse, sermon, criticism and prayers, are pleasantly mixed up together. Not American authors alone are made to contribute to this Sabbath olio, but German

and English divines and ancient fathers, and even pious school-men. It is a volume which will suggest many good and some very bright thoughts to young and old in any truly religious family.

The Alpha. A Revelation, but no Mystery. By Edward N. Dennys. A New Edition. Pp. 356. London—Whitfield.

This is a strange book. With a great deal of power, no little truth, some close logic and some wit, there are mingled some extravagant declamation and some things to which we can attach little or no meaning. The author's religious philosophy appears to us to be far in advance of his political views. In the former he is distinctly Unitarian, in the latter he is socialistic. With a one-sidedness of view which would almost shock us, could we seriously regard it, he looks at property as the source of the injustice, the crimes and the misery with which the world is disfigured,—forgetting the other side of the account, that to property, and the incentives the desire of it supplies to man, we owe civilization in its varied forms and influences. We have not space or leisure to review this book, but we can assure our readers that, whether they agree with or differ from its author's views, they will find him never dull. How fearless his style of writing in theology is, let this extract attest:

"I know of no credulity more irrational, amongst 'Civilized' men, than this Atheistic Materialism;—except, indeed, the Manolatry which consists in worshipping the 'Man Jesus' as a God; the invention of an absurd Polytheism—a Triunity of Gods!—far less reconcilable with Reason than the Polytheism of ancient Greece; and the fabrication of a superstitious Theology, in harmony with this invention, by which our Modern Heathens insult Truth, and the God of Truth, hinder the development of Mind, stunt the Intellect of men to the barbarian standard, and ignore the Knowledge with which the Sciences, in spite of this Theology, have enriched us out of the arduous labour of nearly two thousand years! Jesus of Nazareth did not teach any such absurdity, Civilis. He said, emphatically and distinctly, 'God is a Spirit,'—not three spirits, mark you, but One Spirit—and that men must 'worship Him in spirit and in truth.' The Superstition which has reared this gross fabric of Heathenism, and the Credulity which supports it, are every way more pernicious than that undisguised Atheism which, at least, leaves men at liberty to reason themselves out of Atheism up to that Deism—the worship of One God in spirit and in truth—which this Heathenish Manolatry has ever striven—and still strives—to cover with obloquy, and convert into a reproach! Manolatry is not Christianity, Civilis. Superstition is not Christianity. Athanasianism is not Christianity. Idol-worship is not Christianity. Virgin-worship is not Christianity. Theological Dogmatism is not Christianity. Bible-worship is not Christianity. Christianity is the worship of One God in spirit and in truth: Doing unto all men as we would that all men should do unto us: walking in the ways of Jesus: living his life: feeding the multitude: healing the sick: giving sight to the blind—sight to those who have eyes but see not: raising the dead by infusing a spirit into dead Materialism: overcoming evil by good: abasing Mammon: driving the money-changers from the temple: blessing little children: instructing all men: humanizing the nations: converting the whole earth into a human brotherhood: sacrificing, if it must be so, every earthly comfort for the attainment of these objects: turning not aside at the frowns of Power: heeding not the Scorner's scorn: and, if need be, dying the death of our great Exemplar, and shedding our heart's blood, for the redemption from Ignorance and Error of a misguided world."—Pp. 260, 261.

Fragmentary Remains, Literary and Scientific, of Sir Humphry Davy, Bart., late President of the Royal Society; with a Sketch of his Life and Selections from his Correspondence. Edited by his Brother, John Davy, M.D., F.R.S. Pp. 330. London—Churchill. 1858.

The public may rightfully complain that three or four books have to be written and read before they possess a complete Life of Sir Humphry Davy. If papers necessary to the execution of his task were previously kept back from him, the editor of the present work ought not sixteen years ago to have essayed a Life of his distinguished brother. As it is, we must consult two separate books by Dr. Davy, and another by Dr. Paris, before we get at the events of a life which, though not remarkable in interest, has merits which justify its being well written. These Fragmentary Remains disclose some of Davy's domestic discomforts, but, what is better, give us some of his own and his friends' letters, and some of those beautiful and striking thoughts which characterize all his writings. We should gladly transfer some of these to our pages, but prefer using the space at our command by extracting a letter from Priestley to Davy, with the editor's introductory remark and note.

"The following letter from the venerable and veteran Priestley,* written from America, where he had sought and found a quiet asylum from the persecutions which he had so unjustly experienced at home, was much valued by my brother, and can never be read without exciting an interest, both on account of the individual character of the man, the then state of the science of chemistry, and even the state of the country in which he had taken up his abode—the science and the country so changed in little more than half a century.

"*From Dr. Priestley.*

"Northumberland [U. S.], October 31, 1801.

Sir,—I have read with admiration your excellent publications, and have received much instruction from them. It gives me peculiar satisfaction, that as I am now far advanced in life, and cannot expect to do much more, I shall leave so able a fellow-labourer of my own country in the great field of experimental philosophy. As old an experimenter as I am, I was near forty before I made any experiments on the subject of *air*, and then without, in a manner, any previous knowledge of chemistry. This I picked up as I could, and as I found occasion for it, from books. I was also without apparatus, and laboured under many other disadvantages. But my unexpected success induced the friends of science to assist me, and then I wanted for nothing. I rejoice that you are so young a man, and perceiving the ardour with which you begin your career, I have no doubt of your success. My son, for whom you express a friendship, and which he warmly returns, encourages me to think that it may not be disagreeable to you to give me information occasionally of what is passing in the philosophical world now that I am at so great a distance from it, and yet interested, as you may suppose, in what is passing in it. Indeed, I shall take it as a great favour. But you must not expect anything in return. I am here perfectly insulated, and this country furnishes but few fellow-labourers, and these are so scattered that we can have but little communication with each other; and they are equally in want of information with myself. Unfortunately our correspondence with England is very slow and uncertain,

* "Born in 1733, he died in 1804. His great discovery was that of oxygen gas; and next to that, the antagonistic part performed by vegetables in their growth under the influence of the sun's rays, in decomposing carbonic acid, and whilst assimilating the carbon liberating the oxygen, thereby securing the salubrious composition of the atmosphere in danger of being vitiated by the respiration of animals."

and with France we have not, as yet, any intercourse at all, though we hope to have it soon.

"As Dr. Nicholson was so obliging as to give a place in his Journal to the account that I sent him of my experiments on the freezing of water, I have sent him two other articles, one containing experiments with the pile of Volta, to which I sent a PS. by my friend, Mr. Lindsey, in Essex Street, and another in reply to Mr. Cruikshank's observations on finery cinder. I also sent him a copy of several articles that are printed for the fifth volume of the Philosophical Transactions of Philadelphia, which are not yet published. The more important of these I hope he will insert in his Journal. In some of them you will find an account of facts of an extraordinary nature, such as I am far from being able to account for. I wish you would give some attention to them, especially to the transmission of air through some air-tight vessels and bladders, and the total absorption of air after long standing in water. I see in the 'Annales de Chimie,' that Dr. Guyton has considered the former of these in the Encyclopédie, but I have not that work. You can see it and tell me what he says of it.

"I thank you for the favourable mention you so frequently make of my experiments, and have only to remark, that in Dr. Nicholson's Journal you say that the conducting power of charcoal was first observed by those who made experiments on the pile of Volta, whereas it was one of the earliest I made and gave an account of in my history of electricity and in the Philosophical Transactions. And in your excellent Treatise on the Nitrous Oxide, p. 90, you say, and justly, that I concluded the air to be lighter than that of the atmosphere. This, however, was an error in the printing that I cannot account for. It should have been *alkaline air*, as you will see the experiment necessarily requires. With the greatest esteem, I am, Sir, yours sincerely,

"J. Priestley."

The Friendly Disputants; or, Future Punishment Reconsidered. By Aura, Author of "Ashburn." Cr. 8vo. Pp. 490. London—Arthur Hall, Virtue and Co.

They who like the mixture of the novel or the tale and theological disquisition may relish this book. For our own part, the mixture seems to us incongruous and inexpressibly tedious and wearisome. The object of the writer of this large volume is to vindicate the doctrine of Universal Restoration, and yet to retain the other parts of the orthodox system intact. We are interested in his work, in as far as it is a proof of the restlessness which persons of amiable feelings experience under the iron yoke of Calvinism. But here our satisfaction ends. How little the author has comprehended the boundless love of God, the foundation-principle of the doctrine of Universal Restoration, the following passage, which forms a portion of the concluding summary of the work, will shew:

"It is certain that the idea often springs up in the natural heart, that a good man deserves to be happy, and though the notion is clearly often carried much too far, yet it appears to me, to a certain extent, to rest on truth. But if this same principle were applied to those more exalted blessings which the gospel promises and procures—its present riches and its future rewards—how lamentably, how ungratefully wrong would be the conclusion! It is easy to see how the attaching salvation, in the first place, to faith bestowed on man without reference to previous character, and the subsequent bestowment of spiritual graces, should tend, even as a mechanism, to obviate this fatal mistake."—Pp. 484, 485.

A writer bound and hemmed in by a technical theology like this,

will not do much to liberalize men's minds or enlarge the boundaries of their religious knowledge. Some of the interpretations of Scripture maintained in the course of the work are judicious and good. These, according to an acknowledgment made in the Preface, were contributed by the author's father, now deceased. One serious objection to the book before us is the perpetual introduction of new and barbarous terms, which not merely jar on the taste, but mystify the author's meaning. What will the mass of readers learn from words like these—"Antanaclasis," "Omnism," "Redivival," "Omniagency," "Epanthropic," "moral triplicity," "Christianisation," "Christianodeism." Most readers, on finding a page bristling with barbarous words like these, will at once close the book in which they occur. For our own part, unless forced to the task by the duty we owe to others as reviewers, we should certainly have been disposed not only to close the volume, but to consign it to the waste-basket.

The Life and Times of Daniel De Foe, with Remarks digressive and discursive. By William Chadwick. 8vo. Pp. 464. London—J. Russell Smith. 1859.

The Life of the author of Robinson Crusoe has yet to be written. Walter Wilson's three volumes are an unreadable mass of dates, title-pages and extracts. The volume which now asks public attention is too digressive and discursive, and too wantonly travels into innumerable devious by-paths of fact and thought to be tolerated. When asked to read about the times and writings of Daniel De Foe, we do not want careless and frivolous and often violent writing on modern politics, and William Chadwick's opinions and doings during the thirty years in which he tells us he has been a writer on political questions. It is an intolerable affront to the reading public when a fine subject like that which Mr. Chadwick has selected is treated frivolously and carelessly. If John Forster would take up the subject, and execute it in the spirit in which his fine article of review or essay on De Foe was written, and with that carefulness of detail which marks his Life of Goldsmith, there would be no longer any reason for lamenting that De Foe has not found a biographer equal to his sterling merits.

Portrait of a Christian, drawn from Life; a Memoir of Maria Elizabeth Clapp. By her Pastor, Chandler Robbins, D.D., Minister of the Second Church, Boston. Pp. 135.

This is a sort of photograph of the inner life of a very sincere and earnest Christian woman. Of the truthfulness of the portraiture there need be little doubt. Its internal evidences are unmistakably strong and clear. Yet we must plead guilty to a feeling of repugnance against publications of this kind. They deal with matters almost too sacred for the public eye,—with the communings of an individual soul with its God, with the fears and hopes, the spiritual joys and anxieties, with which a stranger intermeddleth not. Of such memoirs, most abundant in the Methodist community, the Unitarian church has not hitherto furnished many specimens. We observe that this little work has already reached its fourth edition,—a good proof of the skill with which Dr. Robbins has executed his task, and that his book supplies a want felt by some minds amongst us.

INTELLIGENCE.

REV. J. P. HAM'S FAREWELL SERVICE AT MANCHESTER.

On Sunday morning, March 27th, the Rev. J. Panton Ham took his leave of the congregation assembling at Cross-Street chapel, Manchester, having accepted the invitation of the Essex-Street congregation to become the successor of the Rev. Thos. Madge. The spacious and venerable building was filled in every part with a sympathizing and attentive audience, and Mr. Ham selected for his text the following words, contained in Acts xx., "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." The object of the sermon was to set forth the interesting and responsible character of ministerial relationship, the substantial worth of ministerial service when inspired and directed by the spirit and wisdom of Jesus Christ, and the claim which the true Christian ministry has on the respect, the confidence and support of society. Speaking of the professionalism of the ministry, Mr. Ham said,—"If, in a civilized community, the ministry must be made a 'living,' be fed as other livings, put on professional aspects, take its place in the social scale, let these be regarded merely as the accidents which a long association of ideas and long-established usage have attached to it. Give the ministry credit for being above the professionalism, the social status, the living. Accept its offices as performed from higher considerations than the suggestions of interest, and in the perfunctory mood of mere professional service. Believe in its aspirations when it strives to disengage itself from all that is merely adventitious, and to become a moral and spiritual energy in the world. There are ministers of Christ still who can say, with Paul, 'I seek not yours but you, . . . and I will very gladly spend and be spent for you;' 'ye are in our hearts to live and die with you;' for 'this also we wish even your perfection.' Let not the genuine words of affectionate and pious interest be listened to accompanied and qualified by the professional suggestions and considerations of the pulpit. It is an unfortunate circumstance, indeed, for the Christian ministry if its genuine expressions and efforts are doomed to be coldly received in the suspicion of commonplace cant and professional insincerity."

We cannot profess to give anything like an outline of the sermon on this occasion. Mr. Ham concluded his discourse in the following words:

"I suppose something like this to have been the strain of Paul's farewell discourse at Troas. The relation in which he stood to the Christian society there,—the interest he naturally had in those whom he had taught and trained in the Christian faith,—the desire he must have felt that his labours should not be in vain, that the Christian doctrine and spirit should find a witness in the high places of the earth around which other, often antagonist, associations gathered,—would, on this farewell occasion, dictate some such thoughts and words as I have supposed. And although it is the distinguished honour of comparatively few Christian ministers to sustain precisely such relations to their congregations as those which Paul sustained to the several churches he had been instrumental in founding, at the same time all have more or less some experience of this apostolic work, and know something of its interests, anxieties and hopes, and may claim credit for sincerity when they avow sympathy with apostolic moods and circumstances, and adopt apostolic expressions as the vehicles of their own thoughts and feelings in reference to their congregations. I may, without immodesty, lay claim to so much credit as this, Christian friends, in taking my pastoral leave of you this morning, after even so brief a ministry among you. My connection with you as one of your ministers has been of sufficiently long duration to excite in me feelings of personal respect and attachment which my removal from Manchester will in no respect impair. I shall carry with me to my new sphere of labour in the metropolis very many grateful memories of my brief connection with Cross-Street chapel. Believe me, I take my farewell amidst many regrets. My thought and desire were to have spent the rest of my ministerial life among you. But it has been ordered otherwise. I have been very unwilling to resign my ministry here, and would gladly have been spared the decision to which I have at last come. But I now believe this decision to be right. I will say but few more words. I have not the claim to address you as I should have had, could I have numbered as many years of ministerial service among you as my respected colleague. Modesty therefore requires me to be brief in my farewell,—a demand with which my own personal feelings very readily accord. Of you

and of him I take both a respectful and affectionate leave. May prosperity continue with you! Accept my grateful acknowledgments of the many kindnesses for which I am personally indebted to you. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. 'Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.'"

EASTERN UNITARIAN CHRISTIAN SOCIETY.

A special meeting of the general Committee of this Society, and of many of the ministers of the congregations of the district, was held at Norwich on Thursday evening, April 21st. Ministers present: the Rev. H. Squire, of Yarmouth, who was called to the chair; and the Revds. J. C. Cooper, of Ipswich; T. Cooper, of Framlingham; D. Davis, of Norwich; J. Ellis, of Diss; J. Knapton, of Hapton; and J. A. Newell, of Bury St. Edmund's. Members of the Committee: Horatio Bolingbroke, Esq. (Treasurer), and Messrs. J. W. Dowson (Secretary), Chapman, J. Freeman, Jun., J. N. Mottram, J. Mottram and C. F. Stevens.

During a long and animated conference, the position and prospects of the Society were fully discussed, and the means of restoring its vitality, and of adapting its operations to present circumstances and requirements, were carefully considered. It was resolved that the annual meeting be held at Diss on the 30th of June next, and that the Rev. Dr. Hutton, of Derby, be invited to preach. Upon the subject of missionary efforts, the general opinion of the meeting seemed to be that it was more desirable to direct the efforts of the Society on some single point, than to attempt any general missionary operations; but the matter was reserved for consideration at the next annual meeting. With regard to the Book and Tract department, the Rev. D. Davis was instructed to convey to the Secretary of the British and Foreign Unitarian Association the opinion of the Society that it is desirable to obtain for regular distribution through this district a monthly or periodical series of popular tracts adapted to the wants of the times.

NORWICH.

On the evening of Good Friday, the Octagon congregation held a social meeting in the girls' school-room, Calvert Street. Many of the ministers of the district who had come to attend the meeting on Thursday evening were present. A previous announcement of the subject to be discussed was calculated to give a common purpose to the speakers, and to render their addresses distinct and impressive. The chair was taken after tea by the Rev. D. Davis, the minister of the congregation, who introduced in a short and appropriate address the subject of the evening, viz., "The Religious Wants of the Age, and the Duties of Unitarians in respect to them." —The Rev. H. Squire, after enlarging upon the importance of the subject, dwelt upon the increased attendance on the Lord's Supper as a hopeful sign in some congregations, and then addressed himself especially to the young and affectionately exhorted them to Christian faithfulness.—Mr. J. W. Dowson spoke on the desirability of a closer bond of union among the members of our churches, and of several modes, such as visits of counsel and encouragement, which would minister to the wants of the age.—The Rev. J. Ellis, of Diss, spoke first on the need of missionary effort among the poor, and then described in a vivid and amusing manner the treatment of Unitarian ministers and congregations by those denominations which arrogate to themselves the exclusive right to the Christian name. Mr. Ellis, in his modest reference to his own efforts, disclosed a great amount of energetic service performed by himself in the cause of Unitarian Christianity.—Mr. Mottram spoke on the position of laymen in the body in regard to the expression of their opinions on fitting opportunities, and having suggested that the meeting would like to hear something from visitors who came out of other districts, Mr. Herbert New, of Evesham, at the request of his friend the Chairman, spoke on the subject of the social duties, and on the peculiar fitness of Unitarian Christianity to establish among all men the filial relation to God through the faith of Christ, to hallow the social life, and to fulfil, both here and hereafter, the idea of that communion which constitutes the kingdom of heaven.—The Rev. T. Cooper, of Framlingham, reverted to the subject of missionary effort, and enlarged on the simple doctrines of Christianity as taught in the Scriptures.—Mr. Booty bore a most gratifying testimony to the Chairman's fulfilment of the duties of the ministry in Norwich.—Mr. Stevens spoke in a most interesting manner of the character of the working men who were repelled by the orthodox doctrines from that Christianity of which they felt the need and could also accept, and he set

forth the practical aspects of his own faith in an able and striking address.—The Rev. J. A. Newell, of Bury St. Edmund's, giving what he considered the result of his own observation, took a less hopeful view of the attempts hitherto made by the Unitarian body to meet the religious wants of the age, and expressed a wish by so doing to give direction and encouragement to their future efforts.—The hour being late, the Chairman regretted he could not call on some other friends present to address the meeting, and, after a brief reference to some of Mr. Newell's remarks, closed the proceedings with prayer.

RE-OPENING OF THE KNUTSFORD CHAPEL.

On Sunday, April 17, the old chapel in Brook Street, Knutsford, after having undergone extensive repairs and alterations, was re-opened by the Rev. John Robberds, of Liverpool. Stalls have been substituted for the pews, and a new pulpit in place of the old one, which had seen the service of upwards of 170 years, and whence had been heard the voices of the Nonconformist worthies, Angier, Matthew Henry, Kynaston, Turner, Holland and Colthurst. The services at the re-opening had a peculiar interest from the fact that the preacher was one of five generations of the same family who have ministered in this chapel,—1st, the Rev. John Turner, who was pastor of the congregation; 2nd, his son William, named of Wakefield; 3rd, his grandson William, of Newcastle-upon-Tyne, just removed at the venerable age of ninety-seven years; 4th, his great-grandson, the late William Turner, of Halifax; and 5th, the preacher at the re-opening of the chapel.

The text was the appropriate one from Psalm cxxii. 1, "I was glad when they said unto me, Let us go into the house of the Lord." All present fully responded to the sentiment, as it was eloquently set forth and illustrated by allusions to the past generations who had here gathered into a church for God's service, and whose graves are around their house of worship. Earnestly and faithfully they did the work to which Divine Providence had called them; and may we who have entered into their labours as worthily and piously follow out the example!

A word may be allowed in mention of the zealous effort of the congregation to render their chapel more commodious and suitable for divine worship; and we cannot but commend their liberality to the imitation of others. Many of our houses of worship require the renovating hand of enlightened improvement.

MELBOURNE UNITARIAN CHURCH.

The sixth annual meeting of the members of this society was recently held in the church at Melbourne. The meeting was preceded by a tea-party, provided by the bachelors of the congregation, in return for one given by the ladies two months previously. The church was richly decorated with evergreens and roses and other flowers. At the conclusion of the tea and its accompaniments, with which every one appeared satisfied, Mr. Samuel T. Hooper was moved to the chair. The Chairman, after a few remarks expressive of the pleasure with which he once more presided at another of these social gatherings, called upon Mr. Thomas Balmain, the Hon. Secretary, to read the annual report of the Committee. The report set forth the periodical attendance at the different services of the church, and alluded to the success that had attended the able series of lectures by the minister on doctrinal and other interesting subjects. Mention was also made of the formation of a weekly class, meeting on Sundays, for young persons, for reading the Scriptures, with familiar explanations. A Mutual Religious Improvement Society for adults has likewise been established. It was also stated that, few as the members were in number, they had, without having any wealthy persons among them, subscribed liberally during the past year for the maintenance of public worship; but that in consequence of a debt remaining over from the previous year, there was a deficiency in the funds to the extent of about £90. Towards liquidating this liability a subscription was raised during the evening, amounting to £78. The completion of the parsonage was also referred to as a matter of importance. The report concluded by expressing the conviction of the Committee that the pure and scriptural truths of Christianity, as taught by Unitarianism, were now more firmly established than ever in this colony. Mr. Powell, seconded by Mr. Philp, moved the adoption of the report, and urged the claims of the society on the notice of the meeting. The Rev. Mr. Higginson, the minister of the congregation, supported the resolution, reviewing the proceedings of the last twelve months, and pointing out the advantages resulting from the form of Christianity of which he was the conscientious advocate. The Rev. Mr. Bowen, of St. Kilda, in speaking to the resolution, stated how gladly he took part in the proceedings that night, and that, although he was accustomed, during the many years of his ministry in England, to see much larger assemblies than the present on occasions of a kindred character, he could not but regard such a commemoration, on

however small a scale, as of importance, evidencing as it did that portion of the community's faith in and attachment to the much-cherished teachings of the Founder of Christianity. The election of office-bearers for the ensuing twelve months was then proceeded with. Mr. Balmain, who retires from his Secretaryship, after having served for six years, moved the election of Mr. Turner as his successor, which was carried unanimously, as well as a vote of thanks to Mr. Balmain for his lengthened services. Mr. G. W. Selby was elected Treasurer, in lieu of Mr. John Stevenson, to whom the thanks of the meeting were likewise given —both of which votes were appropriately acknowledged. Other vacancies were filled up, and, after a few observations from Messrs. Osborne, Himen, Gilfillan, Rowe, &c., and some interesting and well-executed pieces of music from the choir, the meeting broke up.

MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION.

On Good Friday, April 22, the fourteenth annual meeting of the above Association was held in the Bridge-Street chapel and school, Manchester. A great number of friends assembled from all the surrounding towns and villages. The meeting was very large, the great chapel being crowded. Many ministers and distinguished laymen were present, amongst whom we noticed the Revds. Dr. Beard, J. H. Hutton, B.A., W. Gaskell, M.A., E. W. Hopkinson, J. Gordon, C. Beard, B.A., P. W. Clayden, George Beaumont, W. Binns, J. Wright, B.A., J. J. Bishop, B.A., L. Taplin, M.A., J. G. George, H. Solly, G. Fox, G. Hoade, A. Lunn, J. Wilson, — Jones, J. Cropper, M.A., M. C. Frankland, — Freeston, W. Whitelegg, J. T. Whitehead, C. Robberds, B.A., and Ivie Mackie, Esq., J. Booth, Esq., Samuel Greg, Esq., Dr. Marcus, J. Boardman, Esq., J. Shawcross, Esq., — Wadsworth, Esq., Eddowes Bowman, Esq., M.A., J. Duffield, Esq.

Mr. Charles Corkran, of London, preached the annual sermon. His text was 2 Tim. ii. 24. The leading thought of his discourse would be, he said, to illustrate Christ's method of teaching. Christ's method of teaching was to write his law upon the heart, and to make men living epistles known and read of all. He planted the truth deeply in a few human souls, where it grew and bore fruit from generation to generation. The teaching of Christ, more particularly in training the apostles, was direct and indirect. By direct was meant that which was communicated immediately by word of mouth, by the living voice,—that truth which dwelt in Christ without measure, relating to life, the life of the Spirit. In a certain sense Christ might be said to be the least abstract teacher the world had ever seen. His teachings had body as well as soul. The apostles hid his teachings in their hearts. The indirect teaching of Christ was even more important than the direct; that is, the influence of his life and character. The words of Christ were so powerful because of the character which stood behind them. His least utterances came out of his great life. Unconsciously the apostles were from day to day transformed by the power of his wonderful life. Those great and wonderful events taking place in the life of Christ which we call miracles, must have had a mighty effect upon the minds and hearts of his disciples. Try to imagine the New Testament without the miracles, try to read it without the resurrection—you would have to write a very different gospel from what we have. A mighty influence was exercised by these miracles. Do we not often feel that indirect influences are the most powerful? We had these two forms of teaching brought before us in the life of Christ,—the direct, which we followed in our Sunday-schools; and the indirect, still more important, for lack of which our schools to a great degree failed. The true teachers would be apostolic teachers. There was no apostolic succession in this world without the apostolic spirit. With the spirit there is the true succession. The Christian teacher would be a "servant of the Lord, not given to strife." The teacher should himself be in the attitude of a learner. He should sit at the feet of Christ as Mary did. By acknowledging this servitude, which is true liberty, we should become apt to teach. The Sunday-school was not a place for imparting what we call knowledge, but a place for transmitting the spirit of Christ. The lessons of the teachers should be lessons they had themselves learnt from the head Master. Let the same mind be in us that was in Christ Jesus.

After the service, a considerable number of the friends from the country, as well as many from Manchester, adjourned into the school-room, where an excellent collation had been provided by the ladies and gentlemen connected with the school and congregation. The arrangements were exceedingly good, and were very creditable to the zeal and judgment of the managers. Nearly 300 persons partook of the meal, so that the large room was completely crowded.

At two o'clock the meeting for business was held in the chapel, Samuel Greg, Esq., in the chair. He at once called upon Mr. Jeffrey Worthington to read the report.

The report stated that probably at no period since the foundation of the Association, fourteen years ago, had the work in which our teachers were engaged been more hopeful for the future. A new element had been this year introduced into the statistical report. In order to prevent the schools being again applied to for returns by the central Sunday-School Association, the form of requisition sent out by the Secretaries had been mutually agreed to by the Committees of the two Associations. In answer to one of the questions in the form sent out, the reply had been, in very numerous instances, a request for more frequent visits of encouragement and aid from the agents of the Association. At the last annual meeting, a resolution was adopted recommending the Committee to consider the practicability of engaging the services of a Visitor, whose whole time should be occupied in Sunday visiting, in delivering courses of week-evening lectures, and in conducting evening classes in the various schools. This suggestion was duly considered by the Committee at their first meeting; but it was not then deemed desirable to carry out the scheme in its entirety. A sub-committee was, however, appointed to arrange for the delivery of week-evening lectures to those schools where the teachers might desire to avail themselves of such services from the Visitor. During the greater part of the year, Mr. Freeston had been employed in the delivery of courses of lectures at several of the schools, and they had been attended with considerable success. At the last half-yearly conference of directors, the appointment of a Visitor, whose whole time should be employed, was discussed once again, and the Committee were recommended to communicate with the schools, in order to ascertain how far the increased services of a permanent missionary would be valued by them, and to what extent it was probable that further pecuniary assistance for the purpose could be obtained. This matter would form a subject for consideration with the incoming Committee. The Committee regretted that they would be immediately deprived of the valuable services of Mr. Freeston, that gentleman having accepted the ministerial charge of the congregation at Dob Lane. It was felt that the appointment of a successor, whatever be the terms of the engagement, would be a matter for serious consideration; and at the recent directors' conference it was suggested that, until an acceptable and suitable Visitor could be found, a system of exchanges between ministers and superintendents might be advantageously adopted. During the past year Mr. Freeston had visited the schools at Bollington, Dob Lane, Mossley, Mottram and Padiham, twice; those at Burnley, Dukinfield, Dukinfield (Astley Street), Flowery Field, Heywood, Macclesfield (Parsonage Street), Manchester (Lower Mosley Street), Manchester (Miles Platting) and Newchurch, once on Sundays. Meetings of parents had been attended at Bury, Bollington, Dukinfield and Flowery Field. Lectures had been delivered on week evenings by him at Heywood, Newchurch, Mottram, Dob Lane, Macclesfield (Parsonage Street), Manchester (Miles Platting), Rochdale and Padiham. In addition to the lectures delivered by the Visitor, the Committee had prevailed on the Rev. T. E. Poynting to give a course of four to the teachers of the four Manchester schools during the past winter, and these were attended by nearly 100 persons. To the newly established school at Chorley a special visit had been paid by Mr. Glossop, who reported favourably of the efforts there being made. Grants and books had been made to the new schools at Chorley and Burnley. The schools at Preston and Lancaster had also joined the Association during the year. The school at Cross Street, Sale, had ceased to exist. The Sunday-School Penny Magazine had not been successful in a pecuniary point of view during the year; a loss of nearly £50 was recorded in the balance-sheet for 1858: £25 of this had been voted by the Committee from the funds of the Association. The present sale was about 5600 per month; in 1857, it reached 7000. The vols. and old numbers in stock were valued at about £100. During the year the agent had sold nearly 900 copies of a new edition of the Norwich Hymn-book. The Committee learned with pleasure that a fresh edition of "Little Walter" is on the eve of publication; and also that overtures had been made to the Association which published that work and the "Life of Christ," concerning the preparation of a third volume, being No III. of the proposed series. The teachers of the Manchester schools had formed a union amongst themselves, and this movement owed its origin to Mr. Poynting's recent lectures. The Committee also gladly recognized a somewhat similar movement in Liverpool. The report concluded with an appeal for further pecuniary aid.

The statistical report shewed that there were now 46 schools in the Association. The number of teachers was 1280 (695

males and 585 females), whose average attendance was (as far as had been ascertained) 602 in the morning and 628 in the afternoon. The number of classes was 645. The total number of scholars was 8168, being 4401 boys and 3767 girls. Their average attendance was (as far as could be ascertained) 5569 in the morning and 5849 in the afternoon. The returns of two or three schools did not give the average attendance of either teachers or scholars; and it was also explained that the smallness of the average attendance of teachers compared with the numbers on the books was owing in a great measure to many only teaching half the Sunday or on alternate Sundays. As compared with the previous year, these returns shew an increase of teachers of 34, and an apparent decrease in the average attendance of 58; an increase in the number of scholars of 239, and an apparent increase in the average attendance of 9. Of the 46 schools in union, 41 had institutions connected with them. The following is an analysis of these:—21 had libraries (varying from 70 to 1500 vols.), 7 clothing funds, 20 week-evening classes, 2 visiting societies, 7 sick or burial clubs or both, 10 mutual improvement societies, 2 reading-rooms, 2 recreation classes, 1 a band, 3 bands of hope or temperance societies, and 9 savings' banks. At 30, teachers' meetings were held once a quarter or oftener, and in 8, ministers taught classes. The answers to the questions, "Have any of your elder scholars become teachers during the last twelve months?" and, "Have any not becoming teachers joined the congregation during the same period?" had been very imperfectly answered. The actual numbers put down only added to 120 of the former and 50 of the latter; but many of the returns contained such replies as "A few," "Several," "Some," &c. Eleven of the schools asked for early visits of inspection. The area over which the Association conducted its operations extended from Lancaster on the north to Congleton on the south, and from Liverpool on the west to Mossley on the east.

Mr. Herford then read the financial report, which shewed an excess of expenditure over income during the year of £24. 9*s*. 4*d*.

Dr. Beard rose to move the first resolution, and gave a most hearty welcome to the teachers and friends who had assembled together that day. The report, though not brilliant, shewed a great amount of real work done, work of a permanent character. He spoke very warmly in support of the proposition to employ a regular Visitor. Only the money and the plan were required; the man would readily be found. He regretted to find that the Magazine was not successful. It was too useful and important an organ to be discontinued. He urged upon the teachers and superintendents the duty of making strenuous exertions to extend its circulation. He was glad to hear that new editions of "Little Walter" and "Scenes from the Life of Christ" were to be published; those little books had done a great amount of good. He concluded by moving that the reports now read be received, and printed under the direction of the Committee.

Rev. J. Wright, B.A., seconded the motion. In regard to a Visitor, he said, what was wanted was, not the money but the man. If the man could be found, the money would be forthcoming. He could not speak favourably as regarded the Magazine. He had sent out requests year after year to the superintendents, asking them to make renewed efforts to extend its circulation. He trusted, however, it was not his character to retreat as long as there was any chance of winning the battle. He should be glad to continue his duties as editor if a sufficient number of subscribers could be obtained so as to make it pay. At the end of this year he would have completed the twelfth year of his editorship. At the end of this year it must either be discontinued or it must have a paying circulation. He concluded his remarks by expressing the great delight he had experienced in listening to the services of Mr. Corkran during the morning.—Resolution carried.

The Rev. H. Solly moved, and Rev. John Gordon seconded, "The best thanks of the Association to the officers for the past year." The appointment of new officers was also included in the resolution, which was adopted.

Rev. C. Beard, B.A., moved, "That the warm thanks of the Association be accorded to Mr. Corkran for his admirable sermon, and that he be cordially welcomed as the Deputation from the central Sunday-School Association." Mr. Jeffrey Worthington seconded the resolution, which was carried with acclamation.

Mr. Corkran said that the resolution had gratified him very much. It was a great pleasure to him to meet so large a body of Sunday-school teachers. He believed that Sunday-schools were yet only in their infancy as regarded management. We wanted a richer and more copious literature. In this respect we were behind the times. He was commissioned on the part of the Committee of the central Association to say that they cordially reciprocated the kindly feeling which had been mani-

fested towards them. The Committee were anxious that it should be felt that Sunday-schools were not things standing apart from the church, but they should belong to and form part of the church. They also felt the want of a better literature, not merely a greater variety, but they wanted books of real religious genius.

Mr. James Robinson moved, and the Rev. L. Taplin, M.A., seconded, "That the Association offers its best thanks to the Rev. Dr. Beard and the teachers of the New Bridge-Street school for their hospitable reception that day."

The Rev. M. C. Frankland then moved, and the Rev. G. Hoade seconded, "That the invitation of the Rev. John Gordon and the teachers of the Dukinfield Sunday-school to hold the next annual meeting in that town be accepted with thanks."

Mr. C. J. Herford moved, and the Rev. John Cropper, M.A., seconded, "That with a view to ascertain the probability of such an increase of the funds of the Association as will admit of the engagement of a permanent missionary agent, the conductors of the various schools be requested, in concurrence with their respective ministers, to institute a canvass for additional subscriptions among the congregations with which they are connected." The resolution was unanimously carried.

Dr. Beard then took the chair, and Mr. Harry Rawson moved a vote of thanks to Samuel Greg, Esq., for his conduct in the chair. Dr. Marcus seconded the resolution, which was carried unanimously. Mr. Greg suitably acknowledged the compliment.

Great numbers of the friends now adjourned into the school-room, where an excellent tea had been provided for about four hundred persons. The room was completely crowded, and presented a most interesting and animated appearance. Before tea, a hymn was sung by the entire company. The arrangements were excellent. Though the meeting was so large and the duties consequently very great, everything was done in the best of order and with the greatest quiet. After tea, the friends adjourned into the chapel, where was held the evening meeting.

At this meeting, presided over by Ivie Mackie, Esq., an interesting paper by Mr. Freeston was read, on "The State of our Sunday-schools and the Means of their Improvement." We have been favoured with an outline of this, as well as of the speeches delivered on the occasion by the Rev. Charles Beard, Rev. John Gordon, and others; but the late period of the month at which the report reaches us prevents its insertion in the present No.

MARRIAGES.

Oct. 15, 1858, at the Unitarian Christian church, Adelaide, South Australia, by Rev. J. C. Woods, B.A., John Howard Clark, Esq., of Hazelwood, to Lucy, eldest daughter of Edward M. Martin, Esq., Norwood.

Dec. 12, 1858, at the Unitarian Christian church, by Rev. J. C. Woods, B.A., Mr. George Gale, of North Adelaide, to Mary Anne Bradley, of the same place.

Feb. 1, at the New meeting-house, Birmingham, by Rev. Charles Clarke, Mr. Alfred Finnemore, of Kingston, Canada, to Ann, widow of Mr. T. A. Humphries, of Liverpool, and daughter of Mr. Grew, of High Street, Birmingham.

Feb. 16, at Dunmurry meeting-house, by Rev. Dr. Montgomery, Mr. George W. Gilliland, Beech Grove, Derriaghy, to Anne Jane, second daughter of Mr. Joseph Moulds, Snugbank, Derriaghy.

Feb. 19, at the New meeting-house, Birmingham, by Rev. Samuel Bache, Mr. S. B. Whitfield, of Oxford Street, to Selina Mary Hannah, youngest daughter of Mr. J. Ilsley, of Birmingham.

Feb. 22, at Cairo-Street chapel, Warrington, by Rev. John Wright, of Bury, James Tinsley, Esq., of Latchford, to Martha Elizabeth, eldest surviving daughter of William Long, Esq., of Grappenhall, Cheshire.

Feb. 27, at the Old meeting-house, Bessel's Green, by Mr. Youngman, Mr. William Thomas Reynolds to Miss A. Legg, daughter of the late Mr. Jas. Legg, of Westerham, Kent.

March 1, at the Unitarian church, Hackney, by Rev. R. B. Aspland, M.A., Samuel Barnett, Esq., of Leominster, surgeon, to Mary, daughter of the late John Marshall, Esq., of Stamford Street, London.

March 14, at the Octagon chapel, Norwich, Mr. James Perowne to Miss Priscilla Elizabeth Cooper.

April 14, at the High-Pavement chapel, Nottingham, by Rev. J. J. Tayler, B.A., Hermann Ree, Esq., of Edinburgh, to Mary, second daughter of L. Heymann, Esq., West Bridgford, near Nottingham.

OBITUARY.

March 24, at Hartfield, near Tunbridge Wells, in the 67th year of his age, Mr. Francis Cooper, formerly of Chichester, and for many years a regular attendant in the Unitarian chapel in that city. Under the influence of Unitarian views of Christianity, Mr. Cooper's character was uniformly kind and devotional. Though engaged in business, he did not suffer its cares to interrupt the discharge of higher duties, and it may be almost said of him,

"Along the cool sequester'd vale of life
He pass'd the noiseless tenor of his way."

He was buried at Ditchling, in the ground attached to the Unitarian chapel there, by his own desire, which extended to the prohibition of any needless funeral parade or expense; and in committing his mortal remains to their resting-place, his survivors may soothe their grief by the assurance that the words, "Come, thou blessed of my Father, inherit the kingdom prepared for thee from the foundation of the world," will be addressed to him; and that they will find hereafter that the spirit which once animated those remains will have "risen in brighter array."

J. F.

March 25, at Maidstone, Miss Rose Prentis, aged 87. With but a moderate income, she practised very great economy, in order, as it now appears, that she might be able to give more liberally to those who were in need. The number and occasionally the largeness of the sums will never be known on earth which she bestowed on persons holding a respectable station, yet battling with straitened circumstances, or having their houses visited by disease or death. She was strongly attached to the Unitarian cause, and punctually attended on its worship at all seasons and in all weathers, even when she had a difficulty in returning to her home. In proof of her desire for the furtherance of our pure and simple faith, but a few weeks before her removal she sent for the Treasurer, and gave him one hundred pounds for the benefit of the chapel. She departed with a calm trust in the Father, through Jesus Christ.

R. E. B. M.

April 1, at Camden Town, London, aged 73 years, Thomas Heaviside, formerly of Stockton-on-Tees, and father of the late Rev. George Heaviside, Unitarian minister at Rochdale.

April 9, at his residence, 18, Gardiner's Place, Dublin, in the 60th year of his age, Henry Hutton, Esq., Q. C., fourth son of the late Rev. Joseph Hutton, who was for so many years the beloved pastor of the Eustace-Street congregation, Dublin.

We copy from the *Dublin Evening Post* the following just and pleasing obituary tribute, that comes, we believe, from the pen of a barrister of eminence at the Irish bar:

"The remains of this accomplished lawyer and excellent gentleman were committed to the earth on yesterday, April 13, in the grave-yard of St. George's church: and his high qualities will long command a grateful remembrance from the many friends who loved him, and the country which he served, so faithfully and so long, in a position of trust and honour.

"Mr. Hutton belonged to a family which has been distinguished amongst us for many years by the intelligence, the virtue and the public spirit of its members. It has never given a bad citizen to the community: it has given to it numbers of men remarkable for personal rectitude and general usefulness; always attached to the cause of civil and religious liberty, always ready to labour for the welfare of their fellow-beings, without distinction of class or creed; and he was worthy of the stock from which he sprung, in his private character and his professional and public conduct. He was not demonstrative—he was not of very facile manner or prepared to admit many persons easily to intimate relations with him; but those who were honoured with his friendship, and they included some of the best and highest men in Ireland, knew that there was no kindlier heart than his; and that a spirit most true, direct and independent, guided all the actions of his life. He had no guile—he could endure no double-dealing—he went straight to his object, and ever spoke the simple truth; he had the genuine liberality that does not merely tolerate antagonism of opinion, but recognizes, freely and generously, the right of honest men to differ from each other on equal terms; and there was no public question on which he was not found prompt to feel and ready to act in sympathy with the great principles of political justice and popular right.

"As a lawyer, he was most eminent—not so much as an advocate or an orator, but as a profoundly informed and clear-judging adviser. There was no single man at the Irish bar whose opinion upon a

title, or upon the construction of a statute, or upon any difficult question of law or equity, could be regarded with more implicit confidence. His business as a chamber counsel had been very extensive, and the most competent members of both branches of the legal profession held his attainments and capacities in the very highest respect. He has left few behind him so thoroughly instructed and so rarely gifted in his own department of the law.

"For a long time he occupied the place of Chairman of the county of Carlow, and afterwards of the county of Roscommon, and it is no exaggeration to say that there was not in Ireland a more upright and admirable judge. In this capacity, peculiarly, his loss will be great indeed. He commanded in his county the respect of every class, by his perfect competence and his unswerving integrity. He was patient, painstaking, scrupulously conscientious, excellently qualified to unravel difficulties, and resolute, in every case, to discover truth and accomplish justice. His judicial labours were of the highest value to the people amongst whom he administered the laws; and, on some trying occasions, he manifested a manly determination to maintain the independence of his office, which furnished a great example to his brethren and his successors. He sustained the dignity of his own position, and with it the public interest, which is compromised when the freedom and fearlessness of the Bench can, by any power, be lessened or assailed.

"Of his domestic relations, his simple tastes, his warm affections, his devotion to his family, his faithfulness to his friends, it becomes us not to speak. In many a sorrowing heart the memory of them will live till it grows still and cold as his.

"It has been our sad purpose only to record, in the briefest words, a poor appreciation of the character of one of the best and purest men we have ever met in our passage through the world."

On Wednesday, April 13, at Bellevue, Swansea, RICHARD AUBREY, Esq., in his 67th year. He was one of two sons of the late Rev. Richard Aubrey, of Swansea, of whom he wrote a simple and affectionate obituary notice in our pages (C. R. 1836, p. 746). His brother, Geo. Evans Aubrey, Esq., of Neath, died last autumn; and the male line of the family is now extinct.

The death now recorded was in one sense sudden, as it was preceded by only a few days' illness. On the Thursday before his death, Mr. Aubrey had sate as a magistrate in the Police Court, and seemed to some of his friends in better health than they had lately seen him. But he had for many years been subject to attacks of jaundice, one of which, four or five years ago, was of a very serious character, and left him enfeebled in constitution. His fatal illness was of the same character.

Mr. Aubrey had been an active, public-spirited and useful man in the town which, though not his native place, was that of his father and grandfather and his own residence from childhood, when his father removed from Gloucester to Swansea. He was a member of the old Corporation of Swansea, and also of the reformed municipality, being chosen Councillor at the first election in 1835, and made Alderman in 1844 and again in 1850. He was Mayor in 1841, when he had the honour of presenting an address to Her Majesty on the birth of the Prince of Wales. He founded that year a Night Asylum for the Destitute, which has since been too apathetically allowed by his fellow-townsmen to sink into disuse. He was a member of the Harbour Trust and a feoffee of the grammar-school. A local paper (the *Swansea Herald*) speaks of him thus justly but without favour:

"He was a conscientious member of the Unitarian congregation, of which his father was for many years the minister. In politics, he was the firm advocate of Liberal views, and consistently so, even when the advocacy of civil and religous liberty was less appreciated than it is at the present time. In his private life he was remarkable for his unostentatious charity and his unvarying kindliness of disposition. He married the eldest daughter of Mr. Christopher James; and at the time of his death was in his 67th year. His remains were consigned to their last resting-place on Monday, in a grave in Dan-y-graig cemetery, whither they were borne by workmen who had been in his employ upwards of thirty years. On the termination of the ceremony, the following address was delivered at the grave by the Rev. Edward Higginson, minister of the Unitarian chapel, comprising just and graceful allusions to the merits of the deceased:

"A life of great public usefulness and of private relationships remarkably endeared, is brought suddenly, and too soon for us, to a close. The personal, domestic and friendly character of him whom we mourn, will be cherished as a precious heritage by those who, sharing its blessings, admired its equanimity, its gentleness, its sweetness of temper, and who loved its cheerful gaiety and sportiveness. The same qualities marked the useful citizen, the humane magistrate and the Christian philanthropist.

"The representative of a name already honoured in the person of his father, as

the consistent advocate of civil and religious liberty through evil days of Church and State ascendancy and sectarian bitterness, our friend sustained those great principles through their later and more trivial conflicts with the remnants of social exclusiveness, and did not dissemble or disown them, nor disguise their truth and value, in the days of their general recognition. The essential rights of the human mind, the great principles of Protestant Dissent, the amiable and beneficent doctrines of Unitarian Christianity, were as true to his convictions and as dear to his feelings in the warm sunshine of equal civic rights, as when the cold blast of civic exclusion had made him wrap close about him the mantle of virtuous and manly heroism. And this was the more admirable in a man of pre-eminently gentle and amiable character; for gentleness often tempts into weak compliance, and the love of peace is the conformist's easy plea for merging all individuality of religious thought and life.

"The character of our now lost friend connects itself with that of his father in another way that is striking and interesting, and has a fine moral for us all. The first Richard Aubrey was a scholar and a theologian by profession. As a minister of the gospel he was highly and deservedly reputed; his memory is yet green in the loving and respectful feelings of many. He was (as why should not every minister of the gospel be?) an active and useful citizen too. His son was an active and successful man of business; but, as a well-educated man, and imbued with his father's spirit, he had the tastes of the scholar and the theologian in combination with the faculties of the man of business. These tastes he kept through life; and they were his delight and blessing in his hours of leisure. Why is not this combination more common among us?—the combination of literary, or theological, or scientific, or artistic tastes with the pursuits of business life? When a man has any of these tastes pretty strongly marked, we are too apt to think he must make them the basis of his professional life, and that they would be thrown away upon a manufacturing or commercial career. And so when a man in what is called professional life is seen to be possessed of practical talents for general business, the world is apt to say, it has lost a good merchant or man of business by his becoming a teacher of youth, or a medical practitioner, or a minister of the gospel. In the last application especially this is often felt and said. But there is a better and larger view of human life, surely, which teaches us how to elevate its common business, and make a better use of religion than by banishing it to the cloister, or keeping it for Sundays, or delegating it to professional hands. Our common business life is intellectual to the intellectual man; it is moral to the moral man; it is religious to the religious man; it is Christian to the Christian man. And it is only not intellectual, not moral, not religious, not Christian, through neglect to cultivate the man's higher faculties. I honour business life as God's own school and test of human character. Those who live rightly, live more rightly in it than they could in what is called religious seclusion; they live more usefully, more completely and more happily.

"And they die prepared. Men talk of preparation for death, as if they thought it was something to be done when death has already knocked at the door! But how if he enters at once without knocking? How if his first summons should find you already with your conscious faculties suspended, only to be restored at the immortal awaking? Cannot you be prepared in such a case? Surely, yes! And how? By the life's service and duty, year by year, long before. And if that life's true service of duty should, in the case of any of us, end with some days or weeks or months of visible decline, the service of cheerful trust and Christian resignation and faith will more appropriately close it; and O, more happily than any attempt to atone for life's neglected duties by death-bed rapture and presumption. 'Living or dying, we are the Lord's.'

"Let us commit the body to the earth; side by side with a dear kinsnan's* grave. Their kindred of blood was not so near as the affection of their lives. They were 'lovely and pleasant in their lives;' and in their death let them not be divided!"

April 24, at Manchester, in which city he had resided since his resignation of the pulpit at Newcastle-upon-Tyne, which he filled with great usefulness for 60 years, Rev. William Turner. The end of this good man (who had his life been spared to September would have completed his 98th year) was gentle and peaceful. Without previous confinement or suffering, he gently sank to rest on the Sabbath morning devoted to the celebration of the resurrection of the Master to whose cause his life had been devoted. We hope in our next No. to give a detailed account of Mr. Turner's important services to religion, education and righteousness.

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* Mr. Aubrey's grave adjoins that of the lamented Dr. Rowland, his cousin, who died scarcely ten months ago.

April 24, at Monton Parsonage, after a severe and protracted illness, ELIZABETH, the dearly beloved wife of Thomas Elford POYNTING, aged 47 years.

DR. ICHABOD NICHOLS.

Some time since, there appeared in many issues of the daily press a paragraph announcing the death in Cambridge of ICHABOD NICHOLS,—telling the public that he was born in Portsmouth, New Hampshire, on the 5th of July, 1784,—that he bore his father's name,—that he graduated at Harvard College with the highest honours in the celebrated class of 1802,—that he was Mathematical Tutor in the College, and pursued theological studies from 1805 to 1809, on the 7th of January of which year he became colleague pastor with Dr. Samuel Deane of the First Church in Portland, Maine,—that, after the decease of Dr. Deane, he was sole minister until 1855, when, on account of feeble health, he relinquished active duty,—that he published in 1830 an able work on Natural Theology,—had the honorary degree of Doctor of Divinity twice conferred on him,—was member of the American Academy of Arts and Sciences,—was twice married,—and left, beside his afflicted partner, for his only surviving children, two sons from his first marriage.

We are not sure but the majority of readers, in the universal public, glanced with little interest at even this short record, as respecting one on the dim circumference of their observation, if not altogether out of sight. But we have to say, that to many these few sentences brought back the image of a man, once fairly seen, never to be forgotten. A figure re-appeared, noticeable among ten thousand for the surpassing intellectual expression that crowned a vigorous and finely developed physical frame, and for the moral lustre that played over features, we might not at first judge whether to describe as more beautiful or majestic in their mould. He resembles Goethe, it was often said: and with all the inequalities of nature on one side or the other which such a comparison might immediately, if not amusingly, suggest, some likeness in internal breadth of faculty and versatility of taste might answer to this suspicion of outward solicitude. *Trust to the forehead*, runs the Latin phrase; and a believer in external signs might well remark in him the brow, beneath which was an eye mostly half veiled with its lids or perseveringly bent on the ground, but, when lifted, piercing, Napoleon-like, to the beholder's soul; as in all the great, and the greatest of all, "that wore our garments on him," something peculiar has been in the look. In the face of that doubt which all posthumous panegyric proverbially encounters, and remembering how many there are to consider all eulogy, in the same light that Dr. Johnson did all eloquence, as exaggeration, we yet presume to bring our fearless attestation of his rarely paralleled magnitude, and in many ways exquisite harmony, of soul.

He had no single feature in common with those notorieties which the diffusion of knowledge, the theory of all men's equality, and the field of boundless opportunity have brought forth, especially in America, of all parts of the world, the most abundant crop. He made no figure in the world adequate to the essential proportions of his mind. His name was not read, as some rather ordinary ones are, in half the newspapers of the land. He was not advertised as a brilliant lecturer, magnificent orator, or able reviewer and keen critic of other men. This man, though no popular celebrity, was a mighty power to all intelligently within the sound of his voice, the moral breath of his atmosphere, and private circle of his acquaintance. All his peers knew him and felt him, and came to his mind as to a mint; and it has long been with us both a particular pleasure to hear the earnest acknowledgments of his unpretending claims, and also a measure of others' title to belong to the same spiritual peerage, that they had a heart to award them. Said one of the strongest theologians of our age, *I am always quick to perceive when I meet anybody the grip of whose thought is firmer than my own;* and we do not believe any one ever talked with Dr. Nichols, when his rational and religious faculties were fairly mustered, who did not own an equal, if not over-match and master. *He has an instinct for the truth, he tends to the largest views*, said one, after hearing him discourse, at their annual conference, to his brethren of the clergy. A friend and contemporary of Dr. Channing tells us that *he*, after listening to his brother Nichols,—whom it seems he was willing to consult as to the merit of his own discourse,—said emphatically, as he went down from the desk, *I could not have done that,—he is my superior.* If the very modesty of this comparative self-judgment may in some respects draw its accuracy into doubt,—and we must recognize in the elder and far more noted minister a charm of style, an art of method, a fineness of taste, a boldness in handling public questions, a faculty of continued meditation on single points, a far-sighted plan of influence, and a broad philan-

thropy, transcending any kindred manifestations in the object of his praise,—we must allow, on the other hand, that, in reference to organic intellectual robustness, original ability for thinking, and gigantic swing of energy in the chosen theme, such a decision may have been no more lowly than right, though rarely, in the open theatre of fame or sheltered walk of social life, have we a case of such generous admiration to quote. But this is no solitary tribute. One of the most remarkable philosophic and imaginative writers of our country told us, his fancy was so kindled by a Dudleian Lecture delivered by Dr. Nichols, that he was constrained to send him a letter, to which the shrinking preacher made no reply.

One of the most eloquent of men, his eloquence was of the most inartificial and unaffected kind. How far tricks of gesture and compass of intonation, practised under an elocutionist or before the glass, will go with an audience! How utterly he stood in the opposite extreme from this, every one that has heard him speak knows well enough. The near-sighted man, no artist at all in his composition or speech, stood up, holding his paper in one hand, not knowing what became of the other, the new wine of the Holy Ghost, of which like the disciples at Pentecost he was full, animating every fibre, his inspiration not so much expressed as escaping from him, oozing or darting, getting out as it could, in a shiver of the nerves, an involuntary shrug of the shoulders,—or a sudden gaze at the audience, which, though many might not understand all he had been saying, seemed to penetrate every bosom,—till, as we have seen, in the street or country, a whirlwind commence its motion at one little spot, the spirit of the pulpit, in his best essays, as a mighty blast swept the whole congregation, wherever at least was any sensibility to receive it, and the members of the meeting, profoundly stirred, and not conferring with flesh and blood, walked slowly in their heavenly musing home.

He was a man of great benignity. He disliked strife, stirred up no dividing questions, but carried, perhaps with over-caution, only the smoothing-plane of peace in his hand. He was, indeed, of a nervous and peculiar temperament. The most filial reverence must not be blind to the boundaries of its object; and none more than he could afford to have his limitations indicated without harm to his permanent repute. Some may have found, in him whom we commemorate, variable moods, and more of general benevolence than particular regard. His manners certainly often had the most exquisite charm and exceeding attraction. His smile and his tone were both alike to the eye and ear benedictions. We have heard a departed elder in the ministry dilate on the almsot unparalleled courtesy with which he was wont to receive his brethren at his own door. But this benignity was rather goodness to all who came within his view, than the special sympathy which, beyond immediate kindred and acquaintance, goes out to a multitude of individuals. It was a broad, far-shining light; not a row of candles, of which everybody could have one. It was a sun, which did not go travelling round from street to street, and whose rays would not reach you unless you went into them or opened your chamber-windows. He had not the talent or inclination to multiply himself. Invited to any service, he would, in declining, talk more sense than would be in another man's performance, and enough, in good sooth, for all the parts. In the slight relation he had with most men, without or within his common round, some might find the principal deduction from his power, and a partial explanation of whatever was unsuccessful, as well as great, in his course. The reflective and absorbed, if not absent-minded man, did not habitually go far out of himself. The exquisite susceptibility of his frame caused in him a kind of timidity. He wanted his cloak; he feared the draught from the door; he felt unequal to the case; he dreaded the undertaking. He had almost to be dragged, if indeed anybody was strong enough to drag *him*, to be an actor in any scene of unusual excitement or exhibition. This was not from lack of will or earnestness. There was resolution enough in him, and, well housed as it was, combustible matter too; none of the stuff of manhood was left out. But intrinsic modesty often withstood enterprise and constrained to inaction.

The bells of churches rang, the clergy of every name assembled at the funeral of the good and great man of whom we speak, in spontaneous, instinctive testimony; but as everything that is really weighty in the sea floats mostly unseen, so deep beyond all such knowledge or celebration was that nature of his in communion with God, in the ocean of his love.—*From the American Christian Examiner for March*, 1859.